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60¢

# Gay Community News

THE WEEKLY FOR LESBIANS AND GAY MALES

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The John Zeh Case:

## Sex And Censorship On The Radio

How To Start  
A Gay/Lesbian  
Radio Show

Fla. Senators  
Try To Ban Gay  
Student Groups

Interviews And  
Review Look At  
Third World  
Concerns





# GayCommunityNews

Vol. 8, No. 32

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## THE JOHN ZEH CASE: Fighting Off A Chill In Cincinnati

By Michael Glover

CINCINNATI — People here are fighting to offset the chilling effects of the indictment of John Zeh, broadcaster of a lesbian/gay radio program, charged with what

### News Analysis

the local prosecutor labels the "obscene" act of reading a humorous guide to sexual lubricants on his January 3 show (see GCN, Vol. 8, No. 3).

Zeh is charged with disseminating obscene matter to juveniles, a felony under Ohio law. The penalties? Up to 20 years and a \$10,000 fine — five years for each of the four children who supposedly listened to Zeh laugh about how hard it is to get the banana smell out of your bed if you forget to use a rubber sheet.

As dangerous as the facts in this particular case appear to be, potentially the most damaging effect of the indictment of the

producer of "Gaydreams" is the resulting "voluntary" self-censorship. The case is already affecting broadcasters' willingness to test the chilly waters of the boundary of what is permissible.

Even the most clearly focused broadcaster now has to include in the baggage of deciding how queer she or he is to be the heavy addition of the possibility of an obscenity charge.

What does that do to limit the range of our actions, and our

thinking itself?

Even John Zeh, strongly responding to the charges in the courts and in the straight and lesbian/gay media, supported by clearly aroused local lesbian, gay, and civil libertarian groups, admits that the indictment has changed what he's willing to try on his show.

"I would have ordinarily called this new year 'The Year of the Cock' on my show," says Zeh, "but now I have to be extra careful." (This Chinese new year is "The Year of the Rooster.")

Journalists always limit what they say, but what priorities they assign the risks as they set those limits determines what the public sees, hears, or reads.

"Is the world we can see growing smaller?" said one observer.

Said another, "We need to get in touch with our outrage."

The chilling effect of the case is subtle. More obvious is the fact

that many people in Cincinnati are warming up for a fight. The Gay Coalition of Greater Cincinnati organized a rally "in defense of the first amendment" in Fountain Square February 22. More than 200 people showed up — a large crowd for conservative, closeted Cincinnati.

"A lot of traditionally nonpolitical people have become upset over this issue and are speaking up a little bit," says a student at the University of Cincinnati, "and speaking up a little bit in Cincinnati is a lot."

Margie Robertson of the American Civil Liberties Union told the crowd the indictments were "a terrorist attack on the media by an agency of the stable which would control what we would hear." She said the prosecutor is saying the people of Hamilton County are incompetent in judging what they will or will not hear.

Continued on Page 6



Sue Rowland/University of Cincinnati New Record

David Passer of the Greater Cincinnati Gay Coalition reads a speech to the crowd at the rally to support John Zeh.

## 'Life Has Gotten Exciting'

By Michael Glover

Cincinnati gay broadcaster John Zeh received an unexpected present on his 35th birthday January 6 — a call from the local prosecutor. The prosecutor wanted information on a 7-minute segment of Gaydreams, Zeh's weekly show on WAIF radio.

Zeh called the segment a humorous consumer guide to sexual lubricants.

The radio station manager, Tom Knox, called it "pure filth."

Two months later Zeh has been fired from his job as editor of a local community newspaper, evicted from his apartment, and is facing criminal obscenity charges.

"Life has gotten exciting all of a sudden," says Zeh, almost covering his seriousness. "People have a lot of concern. I'm glad, because I'm going to need a lot of help."

"But right now I'm in fine spirits. The support has been overwhelming."

Local lesbian and gay activists have formed the First Amendment Defense Fund (PO Box 19158, Cincinnati, OH 45219) to raise money for legal costs. Money is coming in, and much more is needed. Estimates run as high as \$15,000.

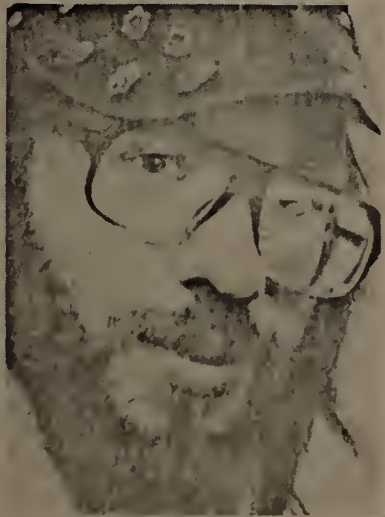
From talking to folks in Cincinnati, Zeh is going to need that support. "Out of towners don't believe us when we say how conservative this place is," says Bryan Taulbee, a student at the University of Cincinnati. "It's as

conservative as you can get."

Zeh jokes about the charges. "I wish I'd been busted for Frank Zappa's Bobby Brown," or Allen Ginsberg's 'Please, Master,'" he says. "Something with literary value."

"I have to go read a cheap guide to sexual lubricants...trying to inject a little humor into these poor homosexuals' dull lives out in the country."

"Simon can't take a joke."



John Zeh

Simon Leis, Jr. is the prosecutor of Hamilton County.

It's not a joke, and Zeh knows it.

"I'm scared at one level, that it's becoming *John Zeh vs. Simon Leis*, and that's heavy shit. Who asked for that?"

"I've been called a spokesman, a leader, and activist. I never wanted or sought those roles."

"I just do a radio program, play

some music, make some announcements." Zeh has been "just doing" lesbian/gay radio programs for seven years now, and people who've heard his shows say they're sharp and funny, a mixture of news, interviews, music and humor.

Although he was raised in Cincinnati, Zeh says he didn't really grow up until he left home headed for Philadelphia. "That's where I learned about vegetarianism, communal living, collectives, cooperatives, non-profit publications, gay liberation, and Bucky Fuller."

"It was really an education, coming to Philadelphia."

Zeh was recording a cut for "All Things Considered" a National Public Radio news program, at a mid-seventies Gay Pride march in Philadelphia, when a friend from Atlanta suggested he do a whole radio show.

The result was "Sunshine Gaydreams," now called simply "Gaydreams" and still running in Philadelphia.

His Atlanta friend, Jack McGann, recently started a new radio show back in Atlanta — "Southern Gaydreams."

And Zeh, lured back to Cincinnati by a job managing a local community access radio station, started a third "Gaydreams" in his old home town.

Little did he know how much his dreams were going to change his life.

— filed from Boston

## Florida Senators Say 'No Gay Student Groups'

By Bonnie Asselin

TALLAHASSEE, FL — Three state senators here have filed a bill which, if passed, would prohibit any state college or university in Florida from recognizing a lesbian and gay student organization.

The bill grew out of an attempt by a student at Polk Community College (PCC) in Winter Haven to gain recognition for a lesbian and gay coalition.

The student, John Wall, was unsuccessful until February 20, when the U.S. District Court in Tampa issued a restraining order granting full rights to the group for 10 days. The order may be extended until a final hearing or until persons involved reach an

agreement.

The suit, filed February 12 by Wall and his attorneys, David Slaughter and Jere Fishback, charged the school's refusal to grant recognition denied Wall the right to free speech and assembly.

After four months of waiting, Wall expects the coalition to provide counseling and "accurate" information about lesbian and gay life because, as he put it, "there are a lot of people who needed help."

Wall's trouble began last October, when his attempt to place a gay counseling ad in the campus newspaper failed because his was not an official student

Continued on Page 6

## Clergy Condemn Anti-Gay Drive

By Jil Clark

SAN FRANCISCO — the San Francisco Conference on Religion, Race and Social Concerns, an organization of Jewish, Catholic, and Protestant leaders, has condemned fundamentalists' plans to wage anti-gay campaigns here.

The organization, which represents the Northern California Board of Rabbis, the Archdiocese of San Francisco, and the San Francisco Council of Churches, has issued a statement "deploring the use [by fundamentalist groups] of statements advocating violence and statements which endanger the civil liberties of any person in our society."

The statement, which was adopted unanimously by the executive committee of the conference on February 23, continues, "We deplore taking God's name in vain as a means to give license to any form of violence or infringement of any individual's civil rights."

"We deplore any attempt to use our common [religious] heritage to divide our society by race, age, creed color or life style."

A similar condemnation of violence or abridgement of civil liberties of lesbians and gay males has been drafted by the board of directors of the Northern California Ecumenical Council (NCEC), an organization of local denominational heads.

According to Rev. Norman Leach, program administrator of the San Francisco Council of Churches, the NCEC's statement also addressed "the whole list of issues targeted by the Moral Majority and other fundamentalist groups."

The San Francisco Council of Churches is planning to issue a response to the fundamentalists' anti-gay rhetoric on February 27.

Asked whether authors of these statements are hopeful that fundamentalist leaders will be moved by the fact that their fellow religious leaders strongly oppose their anti-gay drive, Leach responded, "Some feel that way. Others feel the Moral Majority has the right to believe what they want...but that shouldn't force that on others and they shouldn't be seen as 'the church'."



# News Notes

## quote of the week

"The antagonism to life, which is inherent in homosexuality, reveals itself in periodic discoveries of mass murders associated with homosexual activities. While murders associated with perversions of heterosexuality, such as rape, are not rare, monstrous mass murders appear more frequent among homosexuals especially when the relative proportions of the heterosexual and homosexual communities are taken into account."

—From "Morality, Communism, and Politics: Homosexuality, Disease, and Mass Murder," in the newsletter of the Christian Anti-Communism Crusade, January 1, 1981.

## your friendly police officer

The police departments in both San Francisco and Portland, Ore., have appointed liaisons to the lesbian and gay communities in those cities.

In Portland, the appointee is Deputy Chief Gary Haynes, who has already begun meeting with the Town Council Foundation (TCF) and with lesbian and gay bar owners about violence against lesbian and gay people in the city, TCF reports.

In San Francisco, Police Chief Con Murphy has assigned Officer Paul Seidler as the lesbian and gay liaison on the eight-member Community Relations Unit. The San Francisco *Sentinel* reports that Seidler's assignment marks the first time the San Francisco police have had a liaison to the lesbian and gay community since June 1979, when the then-Police Chief Charles Gain disbanded the unit.

Seidler told the *Sentinel* that he has been working to get to know the lesbian and gay community better and to become better known by attending lesbian and gay social functions, ranging from the Cable Car Awards to the 1981 Motorcycle Awards.

In Atlanta, meanwhile, a policeman infiltrated a women-owned women's bar and arrested two women for using the men's bathroom.

New York's *Womanews* reports that the two women went into a men's bathroom in Sportspace because the women's bathroom was occupied. While the women were in one stall together, the man entered the other stall and told them to leave.

When they told him they didn't want to be disturbed, says *Womanews*, the policeman arrested them for violation of an Atlanta statute which prohibits women from using a men's bathroom when there is a women's bathroom on the premises. The charges were later dropped.

## la casa amarilla

BOSTON — La Casa Amarilla (the BACCAR house for Cuban refugees) desperately needs volunteer staff to help the Cubans orient themselves to Boston city life. You need not speak Spanish — just be willing to attempt to communicate. Donations, household items, and food are gladly accepted. If you are interested, call BACCAR at (617) 522-2804 and ask for Mondo.

## multi-cultural women's center

BOSTON — The second general planning meeting for a proposed Multi-Cultural women's Center was held January 18, at Studio Red Top. This project was originally conceived of as a place for women-identified-women to share their arts. During the course of the meeting, it was decided that the Cultural Center should be a place for all women — one that was non-alienating and non-discriminatory. The center is now being referred to as A Multi-Cultural Women's Center.

The need for outreach to all women was discussed at length. In order to reach the full potential of this center, it is important that women of all backgrounds be involved from the beginning in the development and planning stages. To affirm the group's willingness to achieve these goals a commitment was made for a

Center organized by, and comfortable for, all women; regardless of color, age, religion, class, parental responsibilities, physical handicaps or any other excuses used to divide and oppress women. This includes a commitment to: (a) outreach, ensuring that all women know of the center; and (b) examination of, and work on, our own attitudes, which may be interfering with our cooperation and support of each other's art."

At the conclusion of this meeting several committees were formed to work on the varied aspects of outreach and planning. Anyone wishing to be involved can call (617) 522-8146 or 628-4659 for more information. The third general meeting will be held Sunday, March 1, 4-7 p.m. at Studio Red Top, 367 Boylston St. If you need child care for the meeting, please call (617) 491-8896 or 628-4659 evenings so that it can be arranged.

## off the air

CHICAGO — Disc jockey Steve Dahl, who raised the ire of lesbian and gay groups here by his stereotypical portrayals of gay men, has been fired by his employers, radio station WLUP.

According to Chicago's *GayLife*, station general manager Les Elias said that criticism from community groups was "just one of many things" that led to the firing of the controversial Dahl.

Chicago lesbian and gay activists had charged Dahl since last September with repeated on-the-air ridicule of lesbians and gay men and had written letters and met with station officials to register their complaints, *GayLife* said.

In a prepared public statement the day of the firing, B. Thomas Hoyt, chair of Heftel Broadcasting Corp., said the "reason cited for Dahl's dismissal are continued assaults on community standards and repeated violations of company policy. My pleas to Steve have fallen on deaf ears....I'm finished with it, so is our company."

Earlier, Hoyt reportedly had recommended Dahl's firing to the board of Heftel, which owns WLUP, and the vote to dismiss had been unanimous, *GayLife* said.

## help!

BOSTON — A number of local groups are currently looking for members and other people to help out. Among those groups:

- The **Men's Childcare Collective** is a group of gay and straight men who do childcare for groups of women, for women's events and other political events. The collective is presently looking for men who are interested in working with children, conscious of group process, and love playing with playdough, finger paints and other silly, slimy substances. Open meeting for those interested Sunday, March 15 at 6 p.m. at 87 Irving Street, Somerville, MA. For more information, call (617) 776-3452.

- The Cambridge Women's Center is now compiling its directory, **Work Done By Women**. They are especially looking for women who can do electrical work and plumbing who are willing to be listed in the directory, as well as women who do any other kind of work. If you would like to be listed in *Work Done By Women*, call the center at (617) 354-8807 and give your name, address, phone number, and particulars about the type of work you can do.

## windows nominated for "best comedy"

HOLLYWOOD, CA — *Windows*, the controversial anti-lesbian United Artists film released in 1980 which triggered mass demonstrations across the U.S., has been nominated for a Writers Guild Award in the category of Best Comedy.

According to the Feb. 18 *Variety*, *Windows* was nominated by its own screenwriter, Barry Siegel. The screenwriter chose to place *Windows* in the category of comedy, provoking *Variety* to remark that "it remains to be seen if Siegel's script was totally changed...or whether this categorization is his way of commenting on [the] final result." *Windows* is now regarded as a box-office disaster. 143 films are eligible for Writers Guild Association awards. Other categories include: original drama, dramas based on material from another medium, and adapted comedies. Awards will be presented by the WGA on March 24.

When *Windows* opened here in Boston last April, over 600 women and men picketed at its premiere. The film ran 3 days.

## politics make strange bedfellows

SAN FRANCISCO — Supervisor Carol Ruth Silver has come under fire here after she sent a "letter of condolence" in the name of the Board of Supervisors to Rep. Jon Hinson (R-MI). Hinson had been arrested in a Capitol Hill restroom on charges of sodomy.

The New York *Times* reports that Silver received many telephone calls from city residents and was criticized in editorials by the city's two daily newspapers, the *Examiner* and the *Chronicle*.

"I do not now, nor have I ever endorsed sex in public restrooms," Silvers said in a statement explaining her action. She also said that she had intended to criticize the police for staking out a public restroom looking for homosexual activity instead of fighting violent crime in the streets.

Openly gay Supervisor Harry Britt said that the letter was "improper" and was not supported by the city's lesbian and gay political community, according to the *Examiner*.

In Portland, Ore., meanwhile, U.S. Rep. Ron Wyden, a Democrat, has told lesbian and gay activists that he now does not intend to cosponsor the federal lesbian and gay civil rights bill, HR 1454.

Ted Stroll of Portland Town Council, the city's lesbian and gay organization working in electoral politics, reports that Wyden says he will confine his efforts on behalf of lesbians and gay men to voting quietly against anti-gay legislation — a decision which PTC says is a renunciation of promises he made to the organization on several occasions.

PTC says it is "disappointed by Wyden's decision to kneel at the altar of political appeasement."

## upgrading discharges

WASHINGTON, DC — A critically important deadline is rapidly approaching for the many people whose drug abuse or other "personal problems" resulted in their receiving undesirable discharges from the military more than 15 years ago. Lesbians and gay men discharged "for reasons of homosexuality" are included in this program, which ends April 1.

All veterans less than honorably discharged (with the exception of those dishonorably discharged) are entitled to apply to the discharge review board of the branch of the military in which they served for an upgrading of their discharge. The law requires that the appeal be requested within 15 years.

However, Public Law #95126, enacted by Congress last year, has temporarily suspended that 15-year statute of limitations for persons discharged undesirably "regardless of the reason," according to Col. Clemmons, head of the discharge review board overseeing this special program.

Those veterans who received general discharges and those who have already received a full appeal before a review board do not qualify to take advantage of the waiver.

Veterans who qualify and wish to take advantage of this program should contact the Veteran's Education Project, 1346 Connecticut Avenue, N.W., Washington, D.C., 20036, (202) 466-2244, to request a list of available counselor/self-help materials, and write to the Department of Defense Discharge Review, P.O. Box 21, Saint Louis, MO 63166 for copies of the needed forms and a list of discharge review counselors in their area.

## aid to el salvador

SAN FRANCISCO — The Stonewall Gay Democratic Club has joined other organizations throughout the country in calling for a "total, irreversible cut-off of aid to the El Salvador Junta Government."

A resolution passed at the San Francisco group's general meeting on February 2 reads, "We agree that the present civilian-military junta is responsible for the torture, mutilation and murder of thousands of Salvadoreans, and that the United States military and economic aid only serves to heighten that repression."

The United States government, which recently delivered \$10 million in guns, ammunition and helicopters to the junta and sent in a team of counter-insurgency advisers, claims to support the principle of non-intervention by opposing outside aid to the Salvadorean revolutionaries.

Sen. Charles Percy (R-IL), head of the Senate Foreign Relations Committee, recently said, "We will not stand idly by while outside forces — outside and within our hemisphere — are feeding arms to one particular faction" within El Salvador.

Percy added that he could not rule out the possibility of direct military intervention by the United States in the name of Salvadorean self-determination.

The Stonewall Democratic Club resolution concluded, "We defend the right of the Salvadoreans to self-determination and call on the U.S. Government to withdraw all advisors and military personnel stationed in El Salvador and to cease all military intervention and plans of military intervention."

## upcoming conferences

New York's Chelsea Gay Association and Safety and Fitness Exchange (SAFE) will cosponsor a **self-protection workshop** February 27. The workshop will be offered twice — once from 7 to 9 p.m. and the second time from 9:30 to 11 p.m. — at the Church of the Holy Apostles, in the second-floor hall, Ninth Avenue at 28th Street in New York City. Suggested donation is \$2; refreshments will be served. For more information, call Tamar Hosansky, (212) 242-4874; Jay Watkins, (212) 741-2353; or the CGA answering service (212) 691-7950...Lesbians In Colorado are meeting to establish and ratify a structure for a **statewide organization**, to be called Lesbians-Colorado, March 28-29. The meeting will be held in Denver, at the First Unitarian Church, 1400 Lafayette; attempts to provide housing and transportation if needed are being made, and assistance for the physically challenged and childcare will be provided. For more information, call (303) 733-0430; (303) 322-6760; or (303) 287-4764...The third annual **National Symposium on Sexuality and Disability** will be held at New York University June 19-21. The fee for the symposium is \$100 (\$25 for full-time students with a letter from their college); a limited number of registration fee scholarships are available. Hotel accommodations are not included in the fee. For more information, contact the symposium coordinators at New York University, 25 West 4th Street, Room 506, New York, NY 10012, (212) 598-3242.





'Dialogue On The Women's Movement' organizer Joyce Kauffman reads part of the timeline presented at the conference.

## News Analysis

# 'Dialogue On Women's Movement' Held Here

By Lee Swislow

BOSTON — Many of the issues surrounding the women's movement — the divisions in the movement, the strength of the movement, the desire for unity, and the sense of isolation — were expressed and addressed during an all day conference "Dialogue on the Women's Movement" held Saturday, February 21.

Attended by about 400 women, the day included a brief history of the women's movement, small group discussions on the movement, a presentation on the New Right, workshops on specific topics, and a lot of feelings and emotions.

The wish for more unity among women in the Boston area was seen at the end of the conference when a proposal for a citywide women's coalition met with a positive response.

The conference was organized by 10 white women who are part of a socialist feminist discussion group that has been meeting for 4½ years.

"The idea of this conference grew out of a number of discussions we had in our group about how fragmented we feel in the various political work that we do," said Betsy Smith, one of the planners.

"Our hunch in planning this conference," she continued, "was that other women were experiencing the same feelings of isolation. Our hope was to bring together and draw on our collective experiences to try to create some sense of a unified women's movement."

The morning began with a history of the women's movement from 1969 to 1972, done through a reading of poems and statements.

For some women, this was new material; for some it was the past recreated, remembering the initial anger, the early analysis, the coming together and the coming apart.

Some of the statements:

"For me, Women's Liberation is simple. No woman in this country can feel dignified, no woman can be liberated, until all women get off their knees" — Johnnie Tillmann, National Welfare Rights Organization, 1972.

"Self-sacrifice as the major ethic of the female culture has been one of the most effective psychological blocks to women's open rebellion and demand for self-determination" — Fourth World Manifesto, 1970-71.

"We as Asian American

Continued on Page 7

# Women's Center Denies Space To Policewomen

By Jil Clark

SAN FRANCISCO — The Women's Center/Women's Building staff has turned down a request for meeting space submitted by women on the San Francisco police force. The San Francisco women's community is apparently split between those who deplore the exclusion of any women from the Women's Building and those who say that the presence of police in the building would discourage Third World people in the neighborhood from being involved in the center.

Rose Melendez, a San Francisco policewoman for five and a half years, told GCN that, last November, she and some other women from the police department approached the staff of the Women's Building with two requests: one for a space in which to hold meetings of their new support group, and another request to begin a community outreach

program there.

"I was shocked by their refusal," said Melendez. "I am a woman first before I am a police officer. I was under the impression that the Women's Building was for all women, no matter what their affiliation."

Carmen Vazquez, a staffer at the building, told GCN, "We've been working for years to meet the needs of the neighborhood — which is mostly Latino — as well as the needs of the women's community. We felt that the police are the most visibly repressive force in the state . . . and having them meet here would compromise [our goal of meeting the needs of the people in the neighborhood] . . . and cause them to distrust us."

Vazquez said that most of the police brutality in San Francisco occurs in Mission Hill, the predominantly Latino neighborhood in which the Building is

Continued on Page 6

# C.P.H. Society

The Capital Punishment for Homosexuals Society is a group of loyal Americans who want to rid our nation of the gay, queer, butt-fucking Faggots who are degenerating America. We would like to see all queers come out of their closets so that we can castrate them and shove their dicks down their throats — just before we garrot them. These BROWN BERT BOYS HAVE GOT TO GO! So won't you help us and write your congressman asking for a new law that imposes the death penalty on homosexuals.

"If I had me a shotgun, I'd blow 'em all to hell!" Reverend Jerome Garcia

"Can I fuck chickens?" A gay Iranian

"Gays are against nuclear proliferation." Amy Carter

"They play with the oranges in supermarkets" Anita Bryant

"A butt-fucker at Harvard? No way, it's not preppy" Derek Bok

"They are all foreign agents spying on us." George Bush

"I never fucked a dead goat" Ed King

"I'll load the gun" Rev. J. Falwell

"Let's get high and watch a hangin'" The Frank Brothers

"Am I president yet?" Zippy

# SAVE THE U.S.A

This rally brought to you by the new Right. Go, Ronnie! Go!

# Mass. Delegates Elected To Attend Conference

BOSTON — A meeting of lesbian and gay activists from Massachusetts met here last week and elected state delegates to the National Conference on Lesbian and Gay Rights while voting unanimously to oppose a proposed march on the United Nations which will be discussed at that conference.

The meeting, which was planned and chaired by Armando Gaitan, a member of the Boston March Committee, was attended primarily by lesbian and gay activists from the Boston area and the North Shore suburbs.

The first item of business at the meeting was the election of state delegates to the Los Angeles conference. The lesbians and gay men present elected as delegates Robin White, a black lesbian active in the Boston Alliance of Gay and Lesbian Youth; Beth Kelly, of the Lesbian and Gay Pride Planning Committee; Jay Gilbert, of the North Shore Gay Alliance; Marsha Levine, special needs coordinator for Pride Week; Eric Rofes, a writer for GCN; and Armando Gaitan.

The six delegates meet the required gender parity and Third World representation requirements set by conference organizers. Two alternates — Kathy MacDonald, of Project Aware, and Dee Michel, an organizer of lesbian and gay folkdancing —

were also elected at the meeting.

The activists also discussed and approved several proposals that the delegation is expected to bring to the national conference. The first proposal was "that the Massachusetts Delegation be charged with working at the Los Angeles Conference to oppose planning a march on the U.N. at the present time."

In speaking in favor of the motion, Beth Kelly asserted that the primary focus for national organizing should be the rising of the Right.

Kelly said, "The New Right is just starting and we're going to see more and more repressive things. They will be presenting us with the issues we need to organize against and oppose, rather than the U.N. They are determined to get us and we have got to be organized at the grass roots level to stop them."

Karl Houston, who identified himself as an early member of the Mattachine Society in the 50s and a female impersonator, echoed Kelly's concern for making the American Right the focus of national organizing.

"I'm not going through what I went through in the '50s," Houston said. "It's going to be our job in our hometowns to get out all our people and start fighting to be sure the McCarthy period doesn't happen all over again."

The meeting also endorsed a

recommendation stating "that the Massachusetts delegates work to have the L.A. Conference thoroughly address the issue of improving organizing and communication among lesbians and gay men at the local level throughout the country. That one way to do so be by developing and promoting 'traveling workshops' in fundraising, organizing and networking."

Several people at the meeting voiced concern that the conference establish a national coalition and give it a political direction, rather than expect a national network to grow out of a march on the U.N.

Other measures approved by the body were a motion to move that "all financial records continue to be made available to the delegates and that we make a priority of paying off the March on Washington debt," and a proposal mandating that quotas for lesbian and gay youth, older lesbians and gay men, and the physically challenged be established for any future structures that are developed at the conference.

Over thirty states are currently organizing for the April 24-26 conference which is an outgrowth of the March on Washington organization. People requesting further information should contact the Boston March Committee at 529 Mass Ave., Boston, MA 02118.

# Frat Apologizes For 'Tasteless' Initiation Prank

by David Morris

CAMBRIDGE, MA — A fraternity at the Massachusetts Institute of Technology (MIT) has apologized for an initiation prank which included distribution of a leaflet calling for the death penalty for homosexuals.

After a meeting on February 25 between Dean Robert Halfman, representatives of the Pi Lambda Phi Fraternity and Kyle Hoepner, vice president of Gays at MIT (GAMIT), the fraternity delivered a letter to the lesbian and gay organization reading, "We hope that you will accept this apology for we don't want to be perceived as disrespectful of personal dignity."

The initiation prank began on Friday, February 20 when fraternity members placed severed lambs' heads at four different campus locations together with leaflets signed by a fictitious organization, the Capital Punishment for Homosexuals Society.

Copies of the leaflet and one of the lambs' heads were found in a women's rest room across the hall from the GAMIT bulletin board at

MIT.

The following day about 15 fraternity members were seen in nearby Central Square and Harvard Square distributing the leaflets and shouting homophobic slogans through bullhorns.

The fraternity members, some of whom appeared intoxicated, wore plastic penises on their noses.

"We would like to stress that no serious attack was intended on the gay community," the letter read.

The letter said the initiation was modeled on those of previous years and cited last year's initiation, which featured a mock pro-draft rally.

"The presentation is intended to be so blatantly reactionary and unreasonable as to be obviously a farce. . . . We realize that our error this year was in picking an issue which attacked a specific group of people rather than an abstract cause. In retrospect, it was obviously insensitive and tasteless."

Hoepner told GCN he felt relieved to learn that no serious threat was involved.



# Community Voices

## male solipsism

Dear *GCN*,

In your February book review section C.R. Woodhouse spends four columns talking about *us, our, ourselves, one, homosexuals, gay people, the gay community, people, gay culture, and sexual behavior*, along with generalizations like "one of the major differences between the way *gay people* lead their lives and the way *straight people* do, is that we have a lot more opportunity for sex." (Italics mine.)

Then Wellington's two bedded gentlemen refer to heterosexuals (or is it only heterosexual women?) as "breeder types."

Then Gary Ralph, who seems to have caught a subtler case of the same disease, reviews Nancy Friday's *Men In Love* from the narrowest possible viewpoint — Friday knows nothing about gay men and the gist of Robertiello's work (as excerpted in Jonathan Katz's *Gay American History*) is/was that "changing" homosexuals is O.K. and they aren't really homosexual anyway. And that's all.

It's hardly necessary to comment on Wellington's beautiful male elite, unbothered by the messy problems of reproduction. And Woodhouse's male expansion, by which "me" slides into "everybody" without benefit of conscious thought is the kind of sexism typical of other newspapers, other writers, and other men.

But in *GCN* — !

Just as most racism isn't explicit, conscious bigotry, but rather "white solipsism," the assumption that only white experience and white identity matter or are important, even though one doesn't (of course) dislike those strange and distant people who live (in very small numbers, of course) off on the edge of the world somewhere, thus much sexism is simply the assumption that male people and male experience are the usual, normal, important, taken-for-granted kind. Women are off there somewhere, on the edge of the world (in very small numbers, of course) and we aren't actively doing anything nasty to them — in fact, we are hardly aware of them — so how can we be accused of sexism?

Sometimes male solipsism is open, as in Wellington and Woodhouse. Sometimes its effects are visible in what's left out, as in Ralph's review. Nancy Friday and Richard Robertiello are not only much worse than in Ralph's article, they are so in a way that sharply calls into question Ralph's narrow conception of what homophobia is. I haven't yet read *Men In Love* but I did read Nancy Friday's best-selling *My Mother My Self*, which despite its lip-service to liberalism, contains material far more horrendous than the conventional ignorance of homosexuality that Ralph pegs in his review. In *My Mother My Self* Friday's thesis is that men are glamorous but ineffectual presences in a world run by destructive and all-powerful mothers and that woman/woman bonds are so destructive, so suffocating, and so compelling, that they would be impossible to escape without heterosexuality, which is a remedy expressly provided by nature for the purpose of releasing women from the hateful, anti-sexual bonds linking them to their mothers, who can only raise healthy children by being impossibly altruistic angels. Friday isn't the first woman to believe that an alliance with men will rescue her from self-hatred and a life like her mother's, but she (like all the girls who end up just like Mom despite their sexual "freedom") didn't come to her conclusions by herself. Richard Robertiello, Friday's psychoanalytic guru, said much more in (Katz's excerpt from) his 1959 book than Ralph sees, for example that a lesbian who wants to marry and have babies has become heterosexual even though "I didn't enjoy the actual sex act as much as the rest of it" (288) and that a woman who mistrusts men will actually create male exploitation, since a man who sees that she "cannot love or respect him...may then decide to exploit her since he feels no mutual love relation-

ship is possible." (289) This is not "Masters-and-Johnson land" (Ralph's phrase) but virulent and abominable misogyny. (Friday's subtitle, which Ralph does not mention, seems to me more of the same: the triumph of love over *what*?)

The reason it's crucial to *see* sexism and its manifestation in male solipsism is that heterosexism is a department of sexism and unexplainable without it. Homophobia exists to keep all people in their social and economic places. Sexism bribes (and scares) men to endure their places in an economic system in which most men do not, by any stretch of anybody's imagination, have the power to run the world, and forces women to provide the enormous amounts of unpaid labor without which the system could not survive. If you don't fit this system of institutional sexism (which includes everything from the control of money to the formation of personality) you are threatened with the Horrible Example of those who aren't "real men" or "real women," but exotic monsters. That's why Robertiello's patient was considered heterosexual as long as she was willing to marry, no matter what her sex life was like, why valuable Whitman can't be homosexual (or, if homosexual, can't be happy), why Mary Mendola finds it necessary to insist we're just like everyone else, why Richard Peluso is in jail, why homosexuals are sick, and so on.

To think of "homosexual issues" as limited to homophobia *per se* (as uncaused as if it had dropped from the skies) or to think of gay male issues as separate from sexism and excluding women, is to cooperate in your own oppression and insure your own defeat. It's not just mean or immoral; it's a whopper of a stupid mistake. Wellington's cartoon, like Woodhouse's and Ralph's review, are the work of men *who can't understand why they aren't privileged* — here they are in every way but one the right sort of people and just for that one difference they're being treated like the wrong sort of people! It's apparently very tempting, in such a situation, to insist that one is really part of the elite (this is Woodhouse's and Wellington's method) and to conceive the "problem" in the narrowest possible way. The one thing one mustn't do is understand that one is willy-nilly allied with the wrong sort of people — female people, working class people, not white people — because then the problem will start looking as big as it really is.

Recently a gay friend of mine called me and remarked, about a gay man and a gay woman who were collaborating in a gay project, "They're fighting. He's sexist and she's sick of it."

"I think I've heard this sort of thing before," said I.

"Oh, yes," said he, "they all end that way, don't they? But there's still you and me, of course."

There was a long silence on the phone. Well, *GCN*, there's still you and me. . . . Sincerely, Joanna Russ Seattle, WA

## spare us

Dear Community Voices,

I just received the Feb. 14 *GCN*, and I find the advertisement for the *Fag Rag* on page 7 of the *Book Review* offensive. I left heterosexuality to get away from spouting penises and don't wish to see them again in *GCN*. Spare your lesbian readership this sight. I doubt if the penis portrayal is really necessary for their advertisement, even if it does reinforce the opinion of the *Manchester Union Leader*. S.E. Johnston Chapel Hill, NC

## racism and anti-semitism

Dear *GCN*,

This letter is written in response to the workshop on Jewish Women and Women of Color, which took place at the New England Women's Studies Association Conference here in Boston on February 7, 1981.

Many women who attended the conference have expressed concern over the volatile nature of the interaction between Jewish women and women of color in this workshop. As Third World women, we feel a commitment and an urgency to speak to the anti-Jewish feelings that were expressed to the Jewish women there. We, too, found the anti-semitic remarks that flew through the air upsetting and demoralizing. They certainly do not reflect the sentiments of all Third World women. It was obvious to us, even in the workshop, that many women of color, came there to struggle with our Jewish sisters around a history of both antagonism and alliance.

As women of color, we feel it's essential to examine our own understanding about how oppression works in this country. It is often hard for us to believe that we can be both oppressed and oppressive at the same time. Anti-Jewish feelings on the part of women of color and racism on the part of Jewish women are examples of this very reality. (Those of us who are Lesbians know very well that the most personally devastating homophobia comes from straight people within our own communities to name another example of the oppressed being oppressive). We are not trying to side-step the pervasive fact of color oppression in this country and are committed to confronting white racism, whether practiced by Jews or non-Jews. However, we feel it is critical for women of color not to fall into the trap of countering racism on the part of Jews with anti-semitism.

The issue is not a simple one and as women of color who have struggled for nearly a decade in a white-dominated feminist movement, we understand and empathize with the tendency to react

## the state of the revolution

Dear Editors:

*GCN* is to be credited for having devoted a significant amount of space to Scott Tucker's intelligent analysis of the current state of the lesbian & gay revolution. Scott's ability to link the many disparate threads of activism within our movement and to focus on the significance that specific events have had for all of us is important and very impressive. His article presents the groundwork for a lesbian/gay movement agenda for the '80s and, in my opinion, should be read and discussed by all of us who participate in what we term the "lesbian and gay community."

While Scott never says it, it is implicit in his argument that we must learn to choose our battles carefully and must clarify for and among ourselves who are our friends and who are our enemies. If we are to ever build an organized national lesbian-gay movement (which we do *not* have at the present time) we must consider the issues he has raised.

Finally, please devote more space to this kind of political analysis. *GCN* is the only place within the mixed lesbian/gay male press that is able to provide a forum for these vital issues. Sincerely, Eric E. Rofes Boston, MA

to racism with despair. We feel that this is not a time for viewing this one event as an impasse, but rather as a moment of harsh enlightenment — reckoning with the extent and depth to which we are separated from each other.

We don't have to be the same to have a movement, but we *do* have to admit our fear and pain and be accountable for our ignorance. In the end, finally, we must refuse to give up on each other. Cherrie Moraga Julia Perez Barbara Smith Beverly Smith Boston, MA

## resist military service

Dear *GCN*,

I believe your article (Feb. 7) on the new Defense Department policy towards gays was misleading regarding the draft. Though the policy leaves open the possibility that "in the interest of national security" gays could be drafted, it seems very unlikely, considering the homophobic nature of the policy, that this need could ever exist. I feel your article made it sound like the Defense Department might let gays be drafted in the near future.

With some reservations — mostly about men declaring to the government Big Brother their sexual preference — I will continue to advise young men to resist military service because they are gay. The new policy gives further support to my belief that gay men should stay out at all costs. It should be obvious to gays that oppression of homosexuals is the tip of the iceberg of how the military is designed to be the vanguard of world oppression.

I know its ironic, but I hope that some day when we win our right to be in the service of the U.S. military, all gay men and women will also understand that they do not wish to exercise this right. Sincerely, Dan Dickmeyer Santa Cruz, CA

## above sensationalism

Dear *GCN*,

As a long time reader of *GCN* I am very disappointed with your recent article concerning the alleged circumstances surrounding the death of Rev. McDonough. I have always considered *GCN* as a quality paper and above printing the "sensational." Why do we of all people have to add to the sorrow and injury to both the family of the priest as well as his parish?

Board of Directors member Bob Andrews is to be commended for the position he has taken on this issue and I hope a public apology will be forthcoming.

I will continue to support *GCN* and I ask our "straight" readers not condemn a viable newspaper because of this most unfortunate error. Name Withheld E. Braintree, MA

writer was simply assembling a story from information gleaned from articles printed in other papers — a misinterpretation that was easily understandable, but unfair to the writers who put in a great deal of time and effort researching their stories by phone.

So our new policy is to continue placing datelines at the beginning of all stories. When a writer does original research for an article, she or he will receive a byline (such as "By Michael Glover"). However, if the writer is filing a story from a location which is different from the location identified in the dateline, we will indicate the writer's location at the end of the story (such as "filed from Bloomington, IN.")). We hope this new policy will clear up all confusion, and we invite your comments.

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## Gay Community News

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# Speaking Out

## How I Spent the Inauguration

By Loretta Reckless

**Tuesday, Jan. 20, 1981** A bright sunny day — just right for an inauguration party — with God the Father benevolently providing perfect weather for ruling-class fascists to parade down Pennsylvania Avenue.

**The Trip:** Nine hours on an exhausting bus ride, featuring Ralph, our pro-raygun bus driver, who voted for Ronnie because, “at least he’s not a sissy and won’t let anybody push us around,” made me feel a little uneasy with a growing sense of anxiety about mixing in crowds of lots of “Ralphies” in D.C. Previews of Coming Attractions ho-hum. After listening to our faithful bus driver’s paranoid, war-fevered ravings about those dangerous Russians and how lucky and free we are here in the good old USA, and not being able to control my anger any longer, I burst into a tirade informing him that men are responsible for fucking up everything on the planet from the crummy traffic jam we were stuck in, to their fantasy that god is a man and that the bible is just a self-fulfilling prophecy of doom and destruction and annihilation of all life on earth that men just can’t wait to fulfill. I was just warming up to my subject, when a woman from NOW tapped me on the shoulder and in a well-modulated, p.c. controlled feminist voice said, “I’m going to have to ask you to stop your abuse of the bus driver right now, and this is totally uncalled for,” while other women around me responded in gentler tones, “Why take it out on him. He’s not our enemy. It’s not his fault.” Great, just what I needed, arguing with other women over this jerk’s crap. Oh well, *he* couldn’t have planned it any better.

Silence, anger, reflections, sleep and on to D.C.

**Tuesday 10:00 a.m.** Somewhere off in an obscure corner near the Lincoln Memorial the peace and justice coalition gathers, groups coming together to protest the murders of the communist workers in Greensboro, S.C. by the Klan. Boy up on stage with bullhorn shouting: “Who’s gonna stop the Klan? . . .” our timely and rhythmic response being “We can,” which was carried on by about 20 of the 300 or so people gathered there in that safe but ineffective place away from harm and the public eye. In response to my aggravating question “Why here? And what are we doing?” the “leaders” of the demonstration patiently replied “Because this is where we got the *permit* for.” Of course. A permit. That explains everything. Why the low energy, why we’re off talking to each other again, why we’re using the same old tired phrases and chants. This whole thing is wearing me out and it’s only 11:00 a.m.

I ask my friends if they want to leave here and go to the “Justice Dept.” and check out the John Brown anti-Klan rally. Yea, let’s go. More walking around looking at tourists and bug-eyed boy scouts high on patriarchal patriotism. We come to the “Justice Dept.” There, people are hanging out getting ready for some “serious marching and chanting.” I observe some “officers of the law” hanging out on the corner and ask in a loud voice if they are here to protect us from the Klan. I walk over to a black police officer and observing his meticulous uniform and his impressive gun on his hip I ask him if he’s here to protect us from the Klan. He says “I’m here to protect who’s right” “Who’s right?” I say “Ronald Raygun and the new right? The Klan who shoot down people in the street and get away with it” “Must be” he replies smiling at me. “They’re the ones in power: They must be doing something right.” Being curious about this response coming from a black policeman I try to pursue our conversation, but a woman from the John Brown anti-Klan group comes up to me and says “We’re not talking to the police.” “Excuse me,” I say, “but I am an anarchist and I don’t respond well to orders and structure, especially when I don’t understand or agree.” “Listen,” she says “If you want to be a part of our demonstration you have to go by our rules or leave.” “Well I guess I’ll leave then . . .” I say. “I support what you’re doing, but your tactics are shitty and aren’t going to make a whole lot of difference to anyone, anyway.”

More ripped-off energy wasted here. My friends gently suggest we leave here, and that women surrounded by boys and hierarchy is a waste anyway. On the way up the street we pass groups of anti-Klan people going to the demonstration. Buttons reading “Kill the Klan,” and “Question Authority,” they all look fierce and determined wearing heavy boots and bandanas tied around their heads. I am almost impressed. “Kill the Klan” I shout as they pass by, “How are you going to do it . . . Bore them to death”? At least my sense of humor is still intact and I feel that if I don’t start screaming or doing graffiti, or shouting obscenities at Christian Americans I’m really gonna lose it . . . I start doing just that.

And so it goes on to the parade route, shouting, swearing, ranting, and writing stuff on monuments and telephone booths about ronald raygun and fascist amerika. Pennsylvania Ave. is crawling with pro-raygunites and me with my “Reagan Sucks” button parading up

and down verbally abusing short-haired boys and smiling nuclear families who secretly and not so secretly wish I was dead or at least I would disappear and stop ruining their happy parade.

But . . . this is what I came to D.C. for. To be surrounded by straight Amerika. To see their ignorance in full bloom. To feel their hatred and violence towards me and people like me. To rub elbows with the masses who supported Raygun and Bush and Nukes and weapons and more jobs in defense and paranoia.

Makes me feel crazy with anger and hatred, makes me want to punch them, kick their asses, scream at them.

After getting kicked off the bleachers, where middle-amerika is perched, only because they paid money to sit there, my and my friend Netta get invited by a kind-hearted boy scout (who must have been moved by pity for me, the old lezzie) to sit in the bleachers with the rest of acceptable society. We scramble up the bleachers just in time to see George Bush and his “little woman” go by and then Ronnie and “I-have-a-little-gun” Nancy go by in their black gas-guzzling limosines.

“Fuck You, Raygun” I shout. “May the spiked-heels of a thousand freedom loving, gypsy-dykes dance on your withered heart” . . . I curse him as he goes by and with my middle finger extended straight up into the wild blue yonder, I look around amidst the patriotic fervor and gaze into the brown, misty eyes of a boy scout behind me standing perfectly rigid in a full salute to our dear president, his boyhood idol, no doubt. Ride ‘em cowboy and happy trails to you I’m thinking as me and Netta jump down from the bleachers, trying to get a head start on the crowds and make our way back to the buses.

Nine hours later, after a cramped and cold trip home via hell-hole New Jersey — a man-made hell hole on earth — I arrive back in Dorchester, feeling like I thought I would, after seeing and feeling the boring, straight unimaginative-dangerous Amerika. At home a week later I think about the women police officers, hanging out with the boys, the black and white women cops and the one token woman M.P. surrounding by five male M.P.’s. We’re still five to one and she’s carrying a gun just as big as theirs, but when the shit comes down which side is she on?

Reflections on a brief conversation with a woman police officer, white, tall blue eye-shadow and make-up (tastefully done, of course)

Me: “Hello, know what this is?” (I point to my pouch hanging around my neck). She smiles.

Me: “Want to smell it?”

She smiles: “No, not really,” and backs off a few discreet feet.

She inquires: “What is it?”

Me: “It’s a pouch a friend made for me, it has herbs and dried flowers and it helps keep me calm in stressful situations, like when I see a woman police officer with a big gun on her hip standing in the middle of fascist Washington D.C. and I don’t really know why she’s doing it or whose side she is on . . . I take a big whiff and then I calm down and feel better. Sure you don’t want a smell?”

She: “No thanks, all the same . . .” Bright happy smile, cautiously watching strange lesbian walking away.

Me: “Bye now, Have a good life. When the revolution comes, I hope you’re on our side,” I say inanely.

**Credits:** (seriously) Thanks to the women from NOW for getting the bus together (even though we had a man bus-driver, but I called Hudson bus lines and requested a woman driver and they said they didn’t hire women for long distance trips . . . what a joke. As if we can’t go the distance)

And to all the women who took time out of their lives to observe a dangerous and fanatical transition in the seemingly never-ending *drag* of male supremacy and ignorant misdirection on a deviated path we have been on for all my life . . . and yours too.

FUCK AUTHORITY. (all authority?) ALL AUTHORITY.

“Speaking Out” is the column designed for the benefit of GCN readers. It is part of our continuing effort to provide a true forum of opinion for the community. We encourage you to send your thoughts, ideas, feelings and comments to us and we encourage you to respond to any ideas expressed in this space. The opinions expressed in “Speaking Out” do not necessarily reflect the views of the newspaper, the staff or the advertisers. Write c/o Speaking Out, GCN, 22 Bromfield St., Boston, MA 02108

## Community Voices

### but is it art?

Dear Editor:

As a journalist and a lesbian feminist, I am so weary of the Is it Politically Correct School of Reviewing. Gay albums, plays, dance companies, etc., should be reviewed primarily for their artistic merit. Whether or not the singing, arranging, writing, etc., is aesthetically pleasing or not should be the main concern of the reviewer.

Maida Tilchen devoted half of her Teresa Trull review to such tedious points as to whether or not Trull should have worn make-up on the album cover, and whether or not Olivia should have allowed a man to work on the album. And the analysis of the music got buried under political verbiage. Frankly, I don’t give a fuck whether Trull wears make-up on the album cover or not; I’m concerned with the quality of the music inside. I don’t think a reader should be forced to wade through half the review before getting the answer to a simple question. Did she like the music or not?

Sincerely,  
Kate Walter  
New York, NY

PS. I thought it was great to see Trull’s album prominently displayed in a record store window in the heart of the Village.

### against drag

Dear Editor,

As gay women and men, we are possibly in more potential danger now that the ‘right-wing’ holds our country in their grasp. If this is indeed the case, then we have two alternatives: re-decorate our closets or stand and fight. Speaking for myself, I can say that there is no way I could shut myself up into a closet and keep any self-respect or right to human dignity. But there are problems with the other choice. The main one is unity, which unfortunately, is almost non-existent. Not just unity within ourselves as homosexuals, but also with other threatened groups. But before we unite with others, we must unite ourselves. The various groups which are subsets of the Lesbian/Gay community are continuously squabbling amongst each other, often to the point of ostracism. We who are oppressed because of sexist, ‘moral’ intolerance and our refusal to accept society’s sex roles, are ostracizing our brothers and sisters for the same reasons. Besides being hypocritical at the very highest level, it divides us into factions, preventing the unity necessary for the battle against Reagan and the New Right.

The purpose of Gay Lib is to bridge the social gap between heterosexual and homosexual, although it seems that many homosexual men are doing just the opposite. The first step of bridging the gap is education and eradication of stereotypes. Stereotypes promote ignorance and feed homophobia, yet some men who are not naturally effeminate seem to think ‘coming-out’ is becoming

stereotypical and turning into a flaming faggot. The purpose of ‘coming-out’ is to allow one to be one’s self — being totally honest with one’s self and the world — not putting up fronts to conform to an injurious stereotype, or conforming to society’s demands. Adopting an equally false image to reject another is pointless. These people also perpetuate the very stereotypes which feed ignorance and boost homophobia. They are tearing down the bridge Gay Lib is striving to build. This does not, however, apply to those who are naturally stereotypically. We cannot expect them to put up false images by rejecting themselves, either.

We, as gay men who are sexually oppressed as are women, must work to raise our feminist consciousness. Women are similarly striving to eradicate harmful stereotypes, and some of us are perpetuating these stereotypes via drag. This offends many feminists and prevents unity, a unity which should exist automatically because women and homosexuals are oppressed and discriminated against for exactly the same reasons. Many gay men are also offended because drag also sustains harmful stereotypes potentially harmful to the gay male population.

We must realize that being a man or a woman, gay or heterosexual, is not a sex role or a stereotype. As a masculinist and an ardent feminist supporter, I plead with all of you to realize this, and unite so we can fight.

Clay Marc Bond  
Bloomington, IN

## accept the consequences

Dear GCN and Readers,

I’m puzzled! As of late I have read numerous (too many!) articles about this organization NAMBLA (North American Man/Boy Love Association). I’m tired of hearing and reading about this group; whom I have very strong suspicions about. Maybe if someone took the time to explain this group to me, I wouldn’t have it in my head that it consists of a flock of perverted child molesters. However, at this very moment, this is exactly what I think/believe.

Now, those of you who are members of NAMBLA, or in some way involved, please don’t become offended until I state my reasons herein.

I have, at the age of 24 been involved with minors, and before I was considered ancient by certain persons of the gay community, I, too, was involved with persons much older than my 14, 15, 16 and 17 years. During this entire time, as well as now, when I am the elder, I never, not once, had an officer of the law, a court person, or anyone else bust into my bedroom, hotel room, and catch me/us, and prosecute me/us. I don’t see this possibility as being much of a reality!!! Therefore, it is my assumption that these acts of sex with minors by certain members of NAMBLA, have been brought to the attention of the courts, by some means other than the police busting into someone’s bedroom. Am I right? I will grant you that there are, of course, exceptions here; such as a vindictive minor “kissing and telling,” as I presently have a friend incarcerated under such circumstances. However, my attitude is one of such. . . “if you’re going to go to bed with a minor, then you need to be prepared for the actions that come with a CHILD BECOMING UPSET, and ready to accept the consequences!”

Think about it,  
Aerial Hutchinson  
Mason, MI

## typed and double-spaced

GCN welcomes letters to “Community Voices.” If at all possible, your letters should be TYPED and DOUBLE-SPACED. Anonymous letters will not be published, but names will be withheld upon request. Letters should be addressed to Community Voices, GCN, 22 Bromfield St., Boston, MA 02108.



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# Policewomen Denied

Continued from page 3

located. Five of the nine women on the staff that made the decision to exclude the policewomen are women of color.

Vazquez added that the decision was a difficult one for the staff "because we understand they need a group to give each other support. They're in an enormously difficult position in their work place."

"But, if you think about where the oppression comes from, it is a little ridiculous to think that having women in the police force will make any difference."

Disagreeing, Melendez said that gays and women and Third World people benefit from her presence — as a Puerto Rican and as a woman — on the police force.

"I've lived in the community so I know what's out there. If they're saying, 'You're Third World, you shouldn't come into that kind of establishment,' they're wrong, because you can bring with you all your knowledge of the Third World and working class community."

"I'm fully bilingual. With me in the department, it can provide that service to the community. It wasn't before [I came]."

Melendez told GCN that, after the next class graduates from the police academy, there will be a total of 450 to 500 gays, Latinos, blacks, and women in the San Francisco police department. Until one year ago, women numbered about 60 out of a total force of about 1700. Women first gained entry into the department six years ago.

Asked whether she feels the incidence of police brutality will decrease as the percentage of women, gays and people of color on the police force increases, she said, "I'm not denying incidents of physical abuse are there, but many times one incident occurs and then is really built up. I've been in the department five and a half years and there have been only

two incidents in that time."

Melendez said that "the total women's community" — especially those who deal with the police in their work with the victims of domestic violence and rape — has been "fantastically supportive" of the policewomen who were turned away from the Women's Building.

Wendy Phoenix from Sexual Trauma Services, a city-funded agency which associates closely with police in its work with rape victims, believes "we need more minority and women officers taking reports [from rape victims]."

"The staff of the Women's Building is leaving no room for future change if it won't allow police women space to support each other through a very difficult task. . . . The task is to retain their individual and feminist perspective within a very male-oriented, military-oriented environment."

She added that, as a result of public pressure, "the caucasian, racist police force" has had to become more sensitive to the needs of rape victims.

"Now, the whole rookie class, before they're even accepted into the police department, must take an eight-hour class specifically about sexual assault. . . . We're finding that even white males — the older ones, too — are more responsive to the needs of rape victims. I think having to role play the part of the victim is very effective in sensitizing them."

Vazquez expressed regret that the decision of the Women's Building staff "polarized" the women's community there, but, she added, "some good dialogue has come from it — about what are our priorities and what institutions we make alliances with."

Meanwhile, those policewomen interested in starting a support group have found another location for their meetings, which are attended by 80 to 130 women each week.

filed from Boston

# Florida Campuses

Continued from page 1

organization. Next Wall presented the required five-signature petition calling for a lesbian and gay coalition to the student board, to the Board of Trustees, and to college president Fred Lenfestey. All three denied Wall's group recognition.

In Lenfestey's words, the college already "counsels and gives information."

"We disseminate accurate information. That's what this college is for," he told GCN, adding, "We don't have special counseling for Jewish students either."

Lenfestey's stand is supported by state senators Alan Trask (D-Winter Haven), Curtis Peterson (D-Lakeland), and Tom Tobiassen (R-Penascola). The senators are cosponsoring SB 108, which would prohibit any state

college from recognizing a lesbian and gay student organization.

Currently, the bill is in the Education Committee; it is expected to be reviewed in the first week of March.

"They know the bill is unconstitutional, and if they don't they don't belong there," Slaughter said in reference to the legislative action.

He added, "I'm sure they know. They're doing it just to inflame people."

Slaughter doesn't expect the bill to pass out of committee. If the bill were to pass in the Senate, a court fight would ensue, Slaughter said. "Then [the senators] would just be wasting the taxpayers' money in court fees."

In a letter to Wall, Trask stated, "I will do all I can to see that 108 passes...you have unwittingly dealt your cause a great blow."

— filed from Boston

# Chilling Effects

Continued from page 1

It's not the first time Simon L. Leis, Jr., the prosecutor, has tried to bust a journalist for obscenity. He arrested Larry Flint, publisher of *Hustler* magazine, and *Hustler* is gone from the newsstands in the county.

Zeh says the Club Baths built a bathroom here, but it never opened. And the assistant prosecutor, James Applegate, cut his teeth as the prosecutor in the Matlovich case.

Applegate is now working on Zeh's case.

"Simon Leis is well-known for his anti-gay, anti-lesbian, homophobic feelings," says Jim Feldman, Zeh's attorney. "The man is very uptight over anything to do with sex." Leis knows how to appeal to emotional issues, and

uses the power of his office. He's very popular here.

Given the conservative political climate, and the hard-to-believe story of the four children accidentally stumbling across the show, taping it, and then running to their mother and telling her, according to the Cincinnati *Post*, "Listen, there's something on the radio we shouldn't be hearing," Zeh can't eliminate the possibility that the whole thing was set up.

Usually questions of the fitness of broadcasters are handled by the Federal Communications Commission. Steven Stewell of their Complaints and Compliance Division says he can't recall any other case where a local prosecutor has tackled a broadcaster — but adds that "there's no requirement continued on page 7



## Conference

Continued from page 3

women will no longer allow ourselves to be categorized and dehumanized. As we work with our men in the movement to destroy the power structure of the United States, we will define ourselves, our values and our goals as Asian Americans and as members of the Third World" — Asian-American women in the Venceramos Brigade in Cuba, 1970.

"Any army of lovers shall not fail" — Rita Mae Brown, 1971.

"What about an army of ex-lovers?" — Anne Popkin, 1971.

In the small group discussions following the presentation, women talked of their experiences with the movement and their hopes for the future. A repeated theme was the way women have found themselves involved in single-issue work, like sexual harassment, violence against women, reproductive rights, lesbian and gay liberation, but have lost a sense of a unified movement.

Women also talked of the pain and isolation they have felt due to some of the tensions in the movement. Joyce Kaufman, another conference planner, named some of the tensions in the movement when she talked of "the separations between lesbians and heterosexual women, between women of color and white women, between socialists and non-socialists, between separatists and non-separatists."

Women of color and working class women addressed some of these tensions. Both groups met separately during the morning, and then talked to the entire conference.

Vivian Carlo spoke from the women of color caucus. "We have been part of the women's movement from the beginning. We have a history of resistance and have always been a part of this movement, even when there was only one woman of color in an otherwise white group. Now women of color need to talk with each other. We need to make an analysis of where we are coming from and how racism has affected us — how we look at each other."

"We've constantly been trying to enlighten white sisters. We've been helping you to understand racism. Now you have to do it for yourselves. You have to analyze what racism is — to go beyond the personal level to an historical analysis and to analyze privilege. It's not enough to like women of color and it's not enough to hate racism. You need analysis, not just understanding."

The working class women raised similar issues, and talked of the need for middle class women to understand how unsafe working class women have felt in the movement, and of the lack of understanding of the internalized oppression of being working class.

"We want the women's movement to acknowledge we are here — to acknowledge our oppression and our contributions. And we want middle class women to take responsibility for class issues," said one of the women

from the working class caucus.

The afternoon began with a presentation on the New Right. Collectively written by Leslie Cagan, Marla Erlien, and Judy Houseman, the speech talked of some of the core issues raised by the New Right.

"Sexism and anti-women ideas are one of the very foundations of the new right — ideologically and in practice. The New Right brings home what feminists have been saying for over a decade — that the family, sexuality and reproduction are profoundly political concerns."

Cagan also talked of feminists' need to both understand the appeal of the New Right and to defend themselves against attacks, but also of the need to continue to move forward.

"The women's liberation movement has significantly shaped the context in which our work takes place today. Since its earliest beginnings, our movement has grown and changed and in turn changed popular consciousness of women's oppression in ways that give us hope."

"The issues which the women's movement has addressed have multiplied, and in varied working class women and poor women have been deeply affected by, worked in and helped shape the women's movement. The growth over the past several years of an autonomous black feminist movement, which works in coalition with white women and black men while remaining critical of each, and of autonomous Latin women's groups brings us closer to the possibility of a truly multi-racial women's movement."

After the presentation, there were workshops on several different topics, including Sex and Sexuality, Towards a Radical Transformation of Society, and Moving Together/Moving Apart: Women and Color and White Women Build a Women's Movement.

In evaluating the day, Betsy Smith said, "I learned a lot in planning the conference. I think our group made some mistakes and made some good decisions in the planning and outreach. I was really impressed with the turnout given the minimal publicity we did. I was excited by the number of woman who came who were new to the women's movement."

Many women expressed excitement about the possibility of a women's coalition, described by one woman as hopefully being "more than a network, but less than a new organization." Women at the conference took responsibility to begin the work to make this coalition a reality.

Around the walls of the large meeting room was a timeline where women could fill in significant events of the women's movement over the last 10-14 years. In the space for the future, one woman expressed what was probably felt by many when she wrote, "The women's movement will confront race and class, end defensiveness, and we will move on faster and stronger." This conference was a step in that direction.

radio station insist that the local court has no jurisdiction in the case — that it's a matter for the feds.

Beyond the jurisdiction issue is the question of the constitutionality of the Ohio statute Zeh and the station are charged with violating.

A recent appellate court decision in the case of the *State of Ohio vs. Loshen* limited the statute to cases where someone "knowingly" disseminates obscene matter to juveniles.

"It has to be that intent," says Zeh's attorney, Jim Feldman. "In this case, John had no intention of this going to children; that's not

continued on page 13

## Boston Shoppers Guide

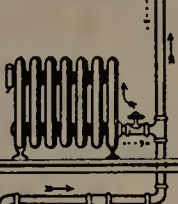
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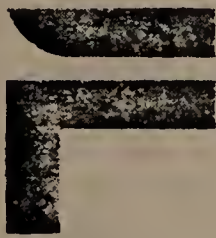
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## Chilling

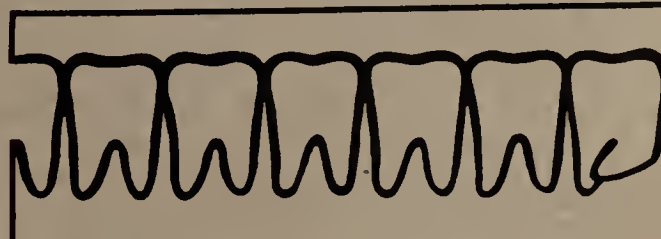
Continued from page 6

for licensees to tell us when they're indicted."

The FCC has received one complaint from Joseph Platt, the same person who made the complaint to Leis. Sewell said the FCC would hold off on any action until the local case is finished.

"The gentleman who wrote was deeply offended by what he heard, but there are many things that are offensive that are not actionable," Sewell told GCN. "There are some people who are offended just by any discussion of homosexuality, and that doesn't mean that it's actionable, obviously."

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# THIRD WORLD VIEWS

## Interview with Marshall Yates of the Boston Committee of Gay Black Men

### By Jill Clark Introduction

Marshall Yates walked into the *Gay Community News* office one evening last month with a stack of leaflets urging "all those opposed to racism, anti-Semitism and bigotry of all forms" to attend a rally against the Nazis and the Ku Klux Klan in Buffalo, New York.

Marshall is a gay black man who believes that a coalition between Third World straight people and gays — both black and white — is possible. "The Moral Majority can do it, so can we. We have to. And to some extent we already are," he said, explaining that he has been seeing gays of all colors and blacks of all sexual preferences in each other's picket lines and marches for years.

Nevertheless, Marshall had to admit that he sees obstacles to the formation of the potentially formidable coalition — obstacles like the homophobia of the black community and the racism of lesbian and gay men.

Asked about his background, he quipped, "I was an air force brat!" — an only child who spent his formative years migrating with his parents from suburb to staunchly middle-class suburb. He came out as a teenager and his father promptly placed him in a mental institution. At the age of twenty, he joined "the drop out generation against the war" and moved to Boston. "It was 1968. I was looking for a change...and it all seemed to be happening here at that time."

Eleven years later, he and a small contingent of gay black men returned from the first national Third World Gay conference in Washington, D.C. inspired to create the Boston Committee of Gay Black Men. Still in existence, it is the only organization of its kind in Boston.

Marshall is also active in the Workers' World Party and the anti-draft movement. The following are excerpts from his interview with GCN.

### Racism

**Have you encountered a lot of racism in working with the white people in the lesbian and gay male movement?**

Yes, though sometimes I see it as insensitivity rather than racism. If you're talking about the struggle for lesbian and gay rights and there are straight people working in the group, they should be willing to follow the leadership of the lesbians and gay men in the group. And so it is with black or other Third World groups: non-Third World people should allow Third World people to take leadership. Those people know what their problems are. An outsider can't come in and tell you what your problems are.

**You welcome people's assistance, but you want them to learn to listen...?**

Yes, they're not always willing to listen. One year I worked on Gay Pride Committee. We had to fight hard for a Third World gay and lesbian cultural workshop. Many people on the committee were saying, "Well, are you sure this is necessary?"

A lot of white gays and lesbians, until they came to Boston to come out, may have never dealt with Third World people. So they still don't know how.

We're dealing with people from two different cultures: a lot of white activists are from upper-middle-class backgrounds; the majority of blacks in this country are working class. I came from an upper-middle-class background, but my mother dragged me around on the Freedom Rides [protests against segregated buses which were

widespread in the South in the '60s]. so I had a lot of opportunity to meet a lot of working-class people

**How do your roots in upper-middle-class society make your outlook different from that of most black people in the U.S.?**

Upper-middle-class blacks are still oppressed, regardless — though you can forget [that you're black] and have some of the same reactions that upper-middle-class whites have toward working-class blacks. I've seen that a lot. Like Reagan's appointee to the Department of Housing: he's a "Tom." Even more disgusting, the NAACP has endorsed Reagan. The NAACP was totally progressive in the '60s, became somewhat conservative in the '70s, and in the '80s its leadership has become downright reactionary. It would be better to endorse no one rather than to endorse the evil of two lessers.

A friend of mine's father was in charge of the catering of the [Republican] Convention in Michigan last year. He said that there were lots of kick-backs and that black people should go for those kick-backs. The problem is that those are just small things; getting kickbacks won't get us the basic changes we need in Detroit or anywhere else.

I think [during the Reagan administration] we're going to see more '60s-type riots — rather, I should say rebellions, since what we're really doing is rebelling against conditions. Look at Liberty City in Miami: when the decision came down [acquitting] the cops who had killed that black man, people said, "No more!"

### Stereotypes

**What problems do you think black gay men have that white gay men don't have in coming out to their families?**

Black men have been emasculated throughout our society — especially during the '30s when...a lot of black homes were matriarchal societies. The mother was the only one who could find any work. The father was unable to find work, or at least not enough work to support his family.

To compensate for this, black men did the whole machismo trip; you must be macho. If you aren't that macho, then it is expected that you won't be able to be a father, you won't procreate and keep the race going. That's how gay black men are seen. Also, many black men — just like white men — find a gay man a threat to his masculinity.

**Do you think that gay black men threaten straight black men more than gay white men do?**

Not always. But seeing his own race is a hard blow to his ego and a blow to his belief that if we are to survive we can't be weak — and gay men are seen as weak.

**Do more black gay men fit themselves into the effeminate stereotype than into the macho stereotype?**

"Effeminate" is the stereotype that straight black men use on us. But if you listen to the white race, those gay men tend to see black gay as macho. I often run into this problem. If I approach a white man who is in any way masculine, he'll often shun me. And I find myself so often being approached by a white man who is into the passive role — which freaks me out because I don't see myself as either stereotype.

As for white men seeing black men as macho, that dates back to slavery. In *Mandingo*, that disgusting film that was out a few years ago, the wife of the plantation owner was usually seen slipping around the barn where the black slave slept. And that's also where they get the idea that black men rape white women. They don't speak about how many black women were raped and are still being raped. They did no investigation of those murders [of black women] in Roxbury because, they tried to tell us, all those women were prostitutes!

**How are black lesbians a threat to the black community?**

To a black man, they represent someone that he can't hit on. His ego is so bruised because they've brainwashed black men into believing. "I'm a stud, I'm such a great lover. Any woman who I see I can rap to — no problem. Any woman I see I can hit on." Most heterosexual black men aren't like this, but some have allowed themselves to believe this...

In fact, most people tend to stereotype from what they see on the streets — downtown, the pimps and hustlers. Some black people believe in these stereotypes, too. But the problem is really that white people in Boston have so little exposure to black people because Boston is such a segregated place.

**Do you believe that a lot of black people are ready to do in coalition with black and white lesbians and gay men?**

More or less, black people have been doing that all along: a lot of gays were civil rights activists during the Freedom Rides. Not all of them were out, though. At the time, the gay and lesbian question wasn't as much of an issue.

**But can straight black people be expected to work with lesbians and gay men on human rights as well as civil rights?**

There are already a large number who do. The city wide coalition I work with supported all gay issues that I brought up. And then you have the black liberals who are ready to jump on any band wagon. If black people, being oppressed, can see more than one issue, they're going to support lesbian and gay rights. I've talked with groups in Harlem who've said, "Yes we can support it [lesbian and gay rights] because we're all being oppressed by the same source."

**Many Third World and poor residents of Boston are angrily blaming white gay men for the spread of gentrification here.**

Yes, a lot of white gay males in Boston are involved in gentrification. I belong to the European Health Spa, which is about 90 percent gay. If you listen to the conversations around you, you hear, "Yes, I'm buying a condominium," or, "I'm buying a townhouse." This, of course, is to the disadvantage of a lot of other lesbians and gay men, both black and white...because if you're "out" on your job, you find that you can't get above a certain position and you are stuck with a lower salary and less money for rent.

### Sexism

**You said that at meetings of the Committee of Gay Black Men, you discuss difficulties that you all have relating to other black people. What are some of those difficulties?**

We do a lot of consciousness raising around sexism...There's an attitude that straight black men developed toward [straight] black women in the '30s...when there were no jobs for black men. They said, "You're going out and earning the money, but I'm still in charge!"...So when black men come out, they tend to put this same trip over on other black men: "We're going to live together, but I'm going to do just what I want." In the Committee of Gay Black Men, we work to overcome this problem.

**It is also a goal of the committee to encourage gay black men to confront straight black men about their sexism?**

Yes, because if we don't do it, no one can...Black people have had whites to tell them what to do for too long; it's more sensitive to let a black person try to raise another black person's consciousness about sexism.

Richard Pryor [a black comedian] had a classic clash with Barbara Walters [a white journalist]. He said, "If you accuse me of being sexist, you're considered cute or feminist. But, in doing this, you as a white woman are being insensitive to me and you're being a racist."

It works the other way, too. If you find a white sister being insensitive to your black sisters, sometimes she is not going to listen when a black sister tells her so. She'll come up with all kinds of excuses, she'll be blind to what's being said. Just like with the beginning of busing [to integrate the Boston public schools], whites — not blacks — had to go into South Boston to raise consciousness.

In the Committee of Gay Black Men, we're also working on relating to black women in a non-sexist way. When I was first coming out, a lot of gay men seemed very separatist, very sexist, having some bad attitudes that straight men have toward women. The gay movement, as I see it, is trying to overcome sexism.

The first thing that lesbians — black and white — will say to you is, gay men are sexist. We have to get our pronouns straight — that offends them no end — if we're going to work together.

### The Black Gay Community

**How big is the black gay male community in Boston? Are you an organized, cohesive community? Do you tend to congregate at the same bars?**

The black gay male community is alienated. If you go to any of the clubs, you don't find black gay men in the majority there. We have a few social clubs. There was a black gay bar at Dudley Station for awhile — The Elite. It lasted a couple of years, but then it ran into problems with straight people coming up and trying to put a hustle on the gays going in.

But, we've had meetings [of the Committee of Gay Black Men] where a large number have shown up. Right now there's only three of us, but we have more supporters who want to remain closeted than active members. A lot of these men are out when it comes to the bars — not their families. A lot of them are financially successful or have some position — so it isn't in their interest to come out to society as a whole. They already have enough strikes against them just being black.

**You described the black gay male community as "alienated." Do you mean that most black gay men in Boston go only to bars where most of the customers are white?**

Yes, and once they get in they get alienated from one another. You don't see them hanging around with a group of blacks. Only on Sunday at The

Boston Boston Club [now Metro] do you see a large segment of the black community. Usually they're paired off with white friends. Sometimes they become so alienated that they don't speak when they see another black person. There's a need for consciousness raising around this: I am black, therefore I must also relate to my own people.

### The Common Struggle

**Would you prefer to interact mainly with black gay men as opposed to all gay men?**

I feel it's necessary to relate to all gay men. There's a lot of work I have to do with my black brothers, but there's also a lot of work I have to do with my white brothers. Even though black gay men are doubly oppressed, white gay men are oppressed too. We have a struggle in

common: being gay and overcoming obstacles constructed by society because we're gay. Yes, there are struggles that we're going to have to go through as black gay men in order to relate to the black community, but there's also the struggle that black and white gays are going to have in relating to all society.

**— as well as the struggle that white gay men are going to have to go through in order to recognize and deal with their own racism. Do you know if there's much of that going on in the Boston gay male community?**

I don't know. But I do tend to see in the bars cliques of white gay men who totally ignore black gay men. Or some of them will have their token black gay men in their group.

A lot of racism in the Boston gay male community is perpetrated by the bar owners...For



A Third World contingent at New York's 1978 Lesbian/Gay Pride March

Workers World/Philip Renard

## An Oasis Away from Racism and Sexism

By Chris Guillof

To get there, you walk through Boston's Sack Cinema 57. In the front door, a nod to the ticket takers and out the back door. It is the quickest and warmest route from Park Square.

When you step out the back door, you are on Broadway. The seasoned among us will recognize Jacques Bar farther down on the right. But even the vets might not know that across the way from Jacques, at 79 Broadway to be exact, is a new club called Oasis.

A group of Third World gay people have organized this club and it happens every Thursday evening in a place called The Downtown Club. The hours are advertised as 9 p.m. to 4 a.m. but as one of the organizers said to me, "Well, we've never kicked anyone out, either."

The Oasis Club opened in October, 1980. The prime movers behind the opening was the Oasis Collective which was a group of black feminist women whose purpose was to work on Third World issues and to give support for Third World people in crisis: housing, police brutality. They decided that it was important to have a space where Third World gay people could meet, socialize, be supportive and be in touch with one another. For the most part, organizers have told me, the working members have been black women who are over 30 years of age.

While the space is one set up by and for Third World gays, anybody who is not racist, sexist, or classist is encouraged to come. The idea is also to provide a space where everyone can get to know one another but where Third World people are not in the minority. One member told me, "We want to get together, we want to communicate with one another."

While the club started with only a vaguely defined structure, it has evolved and is still evolving. There now is a set of officers who are responsible for planning events, coordinating efforts, taking care of finances, etc. Nobody is paid; it is entirely volunteer. At present, the officers are all women.

The club itself has a lot of room. There is an upstairs and a downstairs. The downstairs has tables and chairs lining one wall. Overhanging a portion of this room is a balcony. If you climb the stairs, you'll come to the main floor: the bar, the dance floor, more tables and some booths. The music is disco and the food is free. In light of all this, the \$3.00 cover charge is a bargain.

To me, Oasis seems a pretty friendly place. I go in one night and walk up to the group of women standing at the bar. They greet me and introduce me. There is talk and laughter. A member, whom I've met once before, comes over to say hello. I reach out to touch her arm and she envelopes me in a hug. There is a lot of warmth here.

A woman comes over and introduces herself. She is working on a membership drive for the club. She also has with her a list of materials on alternative jobs for women. She has an interest in using the space in the club as a place where valuable information can be exchanged. Talk of careers is important.

One of the organizers tells me that the future vision is to have a place which would utilize the space in as complete a way as possible. This would mean that not only will social events continue but educational and cultural events will be happening.

I remember one night coming here, listening to some of the members planning an event. I watched and listened as they talked among themselves. They were going to serve fried chicken and so some decisions had to be made. Who would order the chicken? Where? Was that the cheapest place? Who would pick up the chicken? I watched as the dollar bills changed hands.

As they made their plans, I thought about what a place like this means to its members and to the larger gay community. It means, I think, a place for Third World people to be safe and gain strength and support, a place to connect up with others who share a common struggle. One club member told me, "We are working with people in here to build a foundation before we move to working outside."

For the larger gay community, it means that here is a place that is run by members of our own community who are struggling to make something work by putting their own time, energy and money into it. Said one woman, "We're spending money out of our own pockets. If we can spend our money, how come you can't come and enjoy it?"

It is, I believe, important to support one another in our enterprises — to support our own grass-roots organizations. In the long run, we will derive the greatest benefits because these are the organizations which will be the most responsive to our needs.

example, when 15 Landsdowne [Bar] opened, they were carding blacks at the door, asking for three picture I.D.'s. No one has three picture I.D.'s!

In the New York clubs, I've dealt with racism. I went to a place called the Underground, where I was turned away from the door and told, "This is a private club." A few nights later, I met someone in the village who wanted to go. He was latin, but, dressed like a clone in levis and a baseball cap, looked to be white. He said, "Come on, there'll be no problem." And sure enough, with him, I got in, no problem. And wouldn't you know that out of about 500 people in the club, I was one of about ten blacks there. I just recently went back and was told by the gay man at the door, "Sorry, this is a private club." ●

don't participate, because they're tired of the stuff that's going down. They don't like to be fed stuff that they really don't dig.

### On Racism in the Gay Community

Racism within the gay community is absolutely intolerable and now we've come down to the grit. There is quite a bit of racism here within the community. We've been getting shafted. For example, you'd go into a bar and there'd be five white women in line in front of you, waiting to go in. The person at the door would be nodding. "OK, go ahead, go ahead." Then a black sister would walk up and she's got to have three ID's. And even if she could produce that, she'd still get some shit like "you still don't look old enough," or "But you have on sneakers" or some shit like that. Excuse my language, but that's what it is.

And while you're in the bar, you would get elbowed and stepped on and drinks would be spilled on you. This goes for women's bars, too. You get women from South Boston and Charles-town and Hyde Park who do things like this.

We were also getting locked out of the parties, the functions, the boat rides, the clubs, the trips, the athletic teams. We weren't getting invited to any of that. Oh, maybe whites might pick a token, somebody bourgeois.

In the gay community, we've got people walking around saying they got friends in high places and talking about how powerful they are and how much money they're making. And anything that comes down — for example, a program out of City Hall — it's the white gay people that are benefiting from it. Third World people might go along with it but only if they can get in or get invited. I find very little support except when it comes to mainly white issues. The gist of the whole thing is that we aren't getting anything out of it.

### On Politics within the Lesbian/Gay Community

Boston used to be pretty good as far as gay people being together. I come from an older gay crowd and we always parted together, women and men, we never had any problem. I've been out for 20 years, but in the last ten years things have become worse. I'm very much surprised at the dissension in the community. I always thought that women were for women and gays were for gays. Since we're all on the bottom of the pile, we should be more together than what we are. But within the last ten years, there has been quite a separation. This has had a very bad effect especially on Third World people because we cannot afford to be separatists in our struggle against racism, classism and sexism.

A lot of ideas were being put out and women were afraid to think them out for themselves. For example, the line that infiltrates is, "Down with capitalism" and anybody who tries to be self-sufficient is a capitalist. You're taught to be poor and give to the group. Well, I don't see how you can have any kind of strength in anything without money. And you have to know how to get it.

So what I see out there is a big line and it's one which doesn't do anything for us, it's mostly white people who are benefiting from it, I've met women out there who are walking around with patches on their behinds, all grimy and they're talking about "we're down with the poor." And I visit them in Newton and Wellesley and see their big houses and two car garages. They don't know what struggle is. There are a lot of women out there making \$400-\$500 a week going around looking like Raggedy Ann, playing poor. Well, we're the poor ones, we are the survivors. That's just a game as far as we're concerned and we're tired of dealing with the phony stuff.

It seems to me that every time you turn around whenever somebody hollers "Third World," it turns out to be bourgeois bullshit. We're talking about their theoretical bullshit. These intellectuals who sit around and discuss the poor and the struggle and how things can be solved and what they're going to do and blah, blah, blah — it's bourgeois. When it comes down to the grit, it's the poor people who make it work — that's practical application. And that's the difference: practical application vs. theoretical application.

### On the Current Status Of the Club

We're new and we're struggling. In any new business there are adjustments to be made — but people didn't give us time. Everything is volunteer and that's the difference. If we had the money to pay the help, it would be smoother.

One of our biggest problems is that we don't have the funds to advertise like we should. We put out flyers and word of mouth. We are not rich people; we are a non-profit organization and this has been our biggest problem. Of the 20 members who work here regularly, none of us has any



# Boogooloo Presents A Black Perspective

## Collections: An Evening of Black Persuasion

With Stephanie Byrd and Hermanas (Shanna, Leslie, Della and Jessie), Me Gusta (Liz Coleman and Nancy Lorenza Green), Bill Powell, Vickye D. Robinson, Donna Kate Rushin, Robin G. White, Ed Williams  
Produced by Boogooloo Productions

At the Blackstone Square Community School, Boston, February 20, 1981

By Veneita Porter

A Third World women's cultural/ literary event entitled "This Bridge Called Our Backs" was presented at the Blackstone School in Boston on October 3, 1980. There were several factors that contributed to the success of that event: several of the author/readers are well known and publish in both academic and women's communities; the event was backed by Persephone Press, Inc., a white lesbian publishing house; finally, a multi-cultural women's event is something that happens only very rarely in Boston. On the evening of this event, the Blackstone School auditorium was packed to its 300 capacity. That evening was applauded for its innovative presentation and well-rounded focus.

Last Friday, February 20, 1981 a new black production company called Boogooloo Productions presented *Collections: An Evening Of Black Persuasion*. Fifty people attended. It has already been determined that people indeed know where the Blackstone School is located, so what's the problem? Two of the women read at both events: Donna Kate Rushin and Robin White. Rushin, a contributor to the forthcoming publication, *This Bridge Called Our Backs*, as well as *Conditions Five*, read several pieces Friday. White, a young black poet, was also present. Both women are familiar to the gay/ women's/ black communities. Stephanie Byrd, Bill Powell, Vickye D. Robinson and Ed Williams were all participants in last year's gay black pride week performance, so virtually all the performers who took part in this event have been visible to the public in one form or another for a reasonable amount of time.

What I think must be examined here are some very subtle forms of racism as well as internalized oppression. Many people I talked with (both white and black) seem to be under the impression that "once you been to one black event, you been to them all," or "I get tired of hearing the same old thing: *The Man* does this, *The Man* is the root of all our problems. It's tired." My response to these comments is that *Collection, An Evening of Black Persuasion* combined music, poetry and theater in a way that

was beneficial to all.

The origins and continuation of racism are daily realities in the lives of all Third World people especially in the '80s — a time in which racism seems to be increasing as a public mania. The internalized oppression that we as black people perpetuate by not listening to each other is a never-ending cycle. We must once again examine and re-evaluate ourselves as individuals, each with different views. Being critical and objective are

exciting. "Me Gusta" means "I like it" and indeed I most certainly did.

Donna Kate Rushin read four works of poetry. "Family Tree," a piece about her grandmother, in one section said:

I came from a long line of uppity irate black women,  
Now I cultivate being uppity.  
It's something my grandmother taught me.  
It's about time I learned my lesson.

lesbian lovers in Provincetown, Massachusetts and how this particular suspended bed must have satisfied many a lover's sighs and melodies. White also did an untitled poem dealing with etiquette of the clubs — the ritual process that many of us go through to prepare ourselves for "the evening out"; the fro just so, the baggy pants properly bagged only to be kicked, poked and elbowed once on the floor. The poem lent comic relief to White's

shared an integral part in Byrd's poems. The group seems to need some work in a few areas — mostly in working out a group ensemble. It just sounded on one or two occasions that the music was as structurally together as it could be. The group quote was, "Ain't none of us been to the Berklee school of music. We hope to go on into the future." There's no doubt that they certainly will.

Byrd herself dedicated her section by saying, "We should be celebrating all the black people who died for love." The Rev. King most certainly did, but how many of us continue to go on dying for love — love that has no place in a racist society. The children of Atlanta, the women of Boston, the men of Buffalo and all of us in between who will be killed daily for the absence of love.

Byrd read a work by Safiya Henderson: "A Memoire To Workers . . . No Compensation." The piece speaks of workers who trudge off to jobs daily, so caught up in the machinery of capitalism that many don't know the answer to, "Did the sun shine today or did it rain." Gay people too are in the rut. Some of us must contain our real selves in secrecy because of our homophobic surroundings in order to support our families and selves. Byrd questions whether we are too much caught up in the machinery. "How many of us allow ourselves to be pushed alone?" Asking this question is vital to our gay existence.

The one poem Byrd read that stayed with me was "Old Time Religion," which talks about a time in the Midwest when women were burned for lesbianism. Today we just get brutalized — progress? Stephanie and Hermanas hit home in many areas.

Vickye D. Robinson, who also served as emcee, followed Stephanie Byrd reading her poem, "Remember The Day The Moon Rocked" part of which went:

Sultry were the summer nights when she would come to visit. I would peer through the blinds in anticipation. Finally the door bell would ring and my heart would sing in the key of her.

Robinson recited several semi-erotic/ romantic pieces — the above quote was my favorite. Robinson's main problem was that she rushed herself, not giving the audience the chance to ingest and absorb. She should not cheat either herself or us that way. The last poem "Genocide" was one of the most powerful of the evening:

Genocide, next to baseball is  
America's favorite pass time  
And I heard some body say,  
"Who cares."

I hope the attendance at the Blackstone School is no indication of a lack of responsiveness to black artistry, but I'm afraid it is. Boogooloo productions tries very hard to give us another perspective. Please be open enough to watch and listen.



Susan Fleischmann

Back Row (L-R) Bill Powell, Kenny, Donny Mulhern, Robin White. Middle Row — Shanna, Vickye D. Robinson, Nancy Lorenza Green, Stephanie Byrd. Front Row — Jessie, Leslie, Liz Coleman, Della, Ed Williams.

important in our dealings with each other, especially as artists. We must support each other by coming to black and Third World events — not just once, and then feeling like our duty is done for the year, but over and over again.

Boogooloo Productions is comprised of Donny M. Mulhern, Vickye Robinson and Robin G. White. The evening started out with a few problems: the Public Address system was not working properly. The microphone did not amplify correctly and did distort the vocals of almost everyone. Because of the rain, it was feared that people were having difficulty in getting there, so the program itself didn't start until 8:00 (one-half hour late) but overall the program was well worth attending.

The first entertainers of the evening were Me Gusta (a musical duo — Liz Coleman on congas and shakeray, and Nancy Lorenza Green on flute). It was utterly amazing to see two women of color performing indigenous Afro/ Latino music together. Coleman and Green interacted with much polish and fluidity, trading off instruments and vocalizations easily. As a flutist, Green demonstrated ability to make the instrument a part of herself — a true integration. She showed good control. Coleman made every movement graceful and part of the rhythm of the drums. On the congas, one could see the vitality and concentration she spent on her instruments. Together as a duo their music was

Rushin's second piece "It Was In Ibadin" (a city in Nigeria) talks about black African women returning to Africa and walking in the market places. There the market women yell from stall to stall, "Iyabo, Iyabo" (she has returned). She is their foremother: the black African woman so long ago stolen from her African home.

Rushin read a piece by Alice Dunbar-Nelson (wife of Paul Lawrence Dunbar — a black poet from the Harlem Renaissance) entitled "I Sit and Sew" which speaks of Alice's feeling of powerlessness as a woman against war. While the battle rages and blood spills she must sit and sew. The poem made me wonder about us as women in the '80s. Will we sit and talk?

In her last poem, "Kujichagulia," Rushin did the poem in various black dialects that were fabulous combinations of poet/ actress renditions — a form that is lost for the most part. During her readings Rushin demonstrated her sophistication and growth as a poet. She blends history, family and personal styles in a very concise yet vivid illustration of language.

Robin White read a piece by Margaret Walker and several original works. "The Girl Next Door" is a comical poem about Robin growing up in a black community with a lesbian living next door. Robin only wished she'd been so popular as this lesbian. "Lullaby or Billie Holiday's Swing Bed" is about

often critical work. Her other work was, "The Way I See It, Mirror, My Blackness" as well as a Margaret Walker piece, "For My People." White as a poet and reader is still somewhat inexperienced and simplistic in her use of language. In the three separate readings that I've heard her do, there is evidence of growth. That alone is promising.

Bill Powell is a black gay man who has a full, far reaching, clear and sensitive voice. Unfortunately because of the problem with the sound system, his first, and only, original work was distorted beyond comprehension. His accompanist on keyboard, Kenny (last name unknown to me) was quite good although the keyboard tended to overpower Powell's vocals. His rendition of Duke Ellington's "Daydream" was superb! He seemed to convey the feeling of "gayness" into the song which added a special touch. This was one part of the program that could have been longer for my benefit.

After intermission, the evening was continued by Stephanie Byrd and Hermanas (Shanna on hand percussion, Leslie on lead guitar, Della on congas, and Jessie on bass). Byrd reminded the audience that this month is "Black History Month" which is why the performers incorporated some historical aspects into their individual performances. This provided a cohesive network that connected and united the whole evening.

Hermanas's instrumentation

## So You Want To Start A Gay/Lesbian Radio Show?

By Leaura M. Hennig, *Common-ground Radio Show, WMBR Cambridge, Massachusetts*

### Why have a gay radio show?

According to the National Gay Task Force in their publication, "What Can Gay People Do About the Media?":

Discrimination will end only when attitudes change, and public attitudes toward gay people come from the media. More importantly, what we think of ourselves is affected; all of us have struggled to free ourselves of negative media images of what it means to be gay. Until our movement is fairly and accurately reported, and lesbians and gay men are visible in the media, there will be

no way to end our oppression, and who is more knowledgeable of us than ourselves.

### What do we want from the media?

According to the National Gay Task Force:

Nothing special, just what every other group in our society wants and deserves. Respect for our human rights and dignities. Fairness and accuracy in reporting. Acknowledgement of our existence as a community, and a reflection of our concerns on a par with those of other minorities. Visibility in all variety — particularly including lesbian visibility.

### Why use radio?

1.) According to the Radio Advertising Bureau's *Radio Facts*:

99.0% of all U.S. homes were radio equipped as of January 1, 1980.

78.6 million U.S. homes are radio equipped.

72% of persons have four or more radio sets in their homes 32.0% have four to five sets, 40.3% have six or more.

There are 456.2 million radios in the U.S.

Some 50 million radios are sold annually.

95% of cars are radio equipped.

Radio reaches 83% of the population of the U.S. in a day, 96% in a week.

Radio is the major U.S. news source.

Radio reaches more adults than TV or newspapers in a day or week.

Now if the facts don't move you, here's some personal decisions.

2.) Radio is the easiest broadcasting medium to break into as a person or persons.

3.) It is a positive experience to celebrate our culture and provide it to all.

### Are radio stations required to represent the viewpoints of minority groups?

According to the Fairness Doctrine, broadcasting commentaries are required to represent both viewpoints. If you hear a com-

mentary that is anti-gay, you have the right to request time to comment.

According to the Federal Communications Commission (FCC) News Brief 3/12/80, it is the responsibility of a minority group to present itself to a noncommercial radio station during their ascertainment surveys for license renewal. If the person speaking on behalf of the group proves significance of the group, and the radio station personnel deem the group to be significant, then in future ascertainment surveys the station must contact the leaders of the group to obtain group-related-

Continued on Page 11





## QUAFF Crashes Reagan's Coronation

By The Queer Americans For Freedom (QUAFF) Collective: Lisa Dunn (Thomas Jefferson), Frederic Evans (Susan B. Anthony), Helen Ingalls (Nathan Hale), Howard King (Mother Jones) and Eric Lehman (Abigail Adams)

We had the feeling we were crashing someone's party: five queers from New York City and Washington D.C. in historical drag talking politics and gay love at Reagan's Inauguration (coronation). The idea was to go down there and be visible so that clean, wholesome nuclear families and their friends would know that lesbians and gay men are not just something they see on T.V. We were QUAFF — Queer Americans For Freedom.

The Quaff Collective: ad hoc, ad lib and admixed. We've done different things alone and together: street theater in the South Bronx, lesbian agitation in Louisville, rank and file taxi organizing, and work in the gay Quaker community. We were friends coming together, independent dykes and fairies who wanted a new nurturing political style — a new left grass-roots activism.

It was a pleasant day, fortunately, because we didn't want anything over our costumes — nothing to cover up Abigail Adams's beribboned puffed sleeves, or Thomas Jefferson's lace cuffs.

This was our command performance, in rehearsal since election day. We had tickets to the inauguration, courtesy of our senator — let the system work for you where feasible. We made our way into the crowd, into the voice of the president-elect, amplified and audible for blocks around like Big Brother's. People gathered in

groups around us and we talked to them, about who we were, what we were trying to do, about Reagan's hidden agenda, not only for us but for them. We handed out leaflets, got flack and scattered support.

QUAFF was there because lesbians and gay men have a right to claim American history as our own. We're part of the American past: Abigail Adams on the sign she carried in large lavender letters, said, "All men would be tyrants if they could"; Mother Jones who understood the Rockefeller cancer before many of us did, and Susan B. Anthony, a woman-loving-woman. Nathan Hale was with us, who said, according to some, that he regretted having but one life to live as a queer; and Thomas Jefferson, who recalled that, "All power is inherent in the people," although we all know he had lots of racist baggage to let go.

We paraded down Constitution Avenue, talking to more people about gay and straight, about Chile, about banks, about the Klan and nukes and plastic food in supermarkets. And we thought, where was everyone who should have been there talking with us? Why did we feel as if we were the only ones talking struggle and change? Why were all the other anti-Reaganites content to have their action so far away from the action at the counter-inaugural demonstration? It sure would have been nice to see some other people passing through the crowd talking revolution.

Groups of fundamentalist teenagers looked at the "Born Again Lesbian" button that Nathan Hale wore and they demanded an explanation. Their reaction might have been the most hostile we encountered. Why? We were taking their language for ourselves

— we turned it around. Susan B. Anthony asked them, "wasn't Jesus a faggot?" Yet every once in a while, women and men looked at us as if to say, "We know, we know, yes."

Thomas Jefferson asked for donations for the cause and got some but this venture was largely self-supported — no National Endowment for the Arts funding for this type of thing yet. Too bad, D.C. could have used a little excitement — the Capital was draped in the colors of the patriarchy. It was a good thing we were there to liven things up more tastefully — touches of red and pink and lavender. Ford's wasn't the only theater in D.C. that day. Neither was Reagan's.

People came up to us with their Polaroids and Instamatics. We asked them if they supported lesbian and gay rights before they snapped the shutter. Confusion: many didn't see what principles had to do with taking someone's picture. Some went away mumbling, "I just wanted to show the guys back home what fags and dykes looked like."

In the crowd we heard many random comments: "She's a man!", "Look at that chick with the beard, etc., etc." Everyone was jealous, you could tell: jealous of Abigail's crinoline, of Nathan's funky tricorn hat and Mother Jones's elegant black shawl — all part of the joy and liberation of cross-dressing. But many people didn't want to see us there, they didn't want anything to ruin their vision of America. We were an imposition, an intrusion. We weren't what this country was all about — no one was taking us to any inaugural balls. That's alright. QUAFF was there to take politics to the streets of D.C.

You're already part way there by being a gay man or lesbian and theoretically in a gay community. Get the local gay/lesbian newspaper or magazine, or the hotline number and discover the groups in town. Contact the leaders of the groups and request their support in the form of participation as the audience submitting public service announcements and acting as monitors to comment on the style and effectiveness of the show. When there is a group, needs of

These are the new and the old rules and regulations. They allow a foot in the door if you're more informed than the broadcasters, and if you truly want to speak to and for people about equality. A noncommercial station is a better bet when trying to get time on a station because commercial stations run on money for time by advertising and noncommercial does not.

**How do I evaluate the needs of my community when I contemplate a show?**

## Radio

Continued from page 10  
need-information in survey form. (This will not apply to commercial radio stations as of April 2, 1981.)

According to the FCC News Brief of 1/14/81, commercial AM and FM radio broadcasters are not required to perform ascertainment surveys. The deregulatory steps in no way reduce the broadcasters' "responsibility, ability, and determination to provide regulatory framework that assures radio broadcast programming in the public interest."



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- |              |  |
|--------------|--|
| February 27: | Seymour Kleinberg, author of <i>Alienated Affections</i> .                                     |
| March 6:     | Donald Vining, author of the <i>Gay Diaries</i> .  |
| 13:          | Melanie Kaye, poet visiting from Santa Fe.   |
| 20:          | Will Aitken, film critic for <i>Christopher Street</i> reading from <i>Erect in the Dark</i> . |
| April 10:    | Eloise Klein Healy, poet/author of <i>A Packet Beating like a Heart</i> .                      |
| May 1:       | Edmund White, author of <i>States of Desire</i> , reading his new fiction.                     |
| 15:          | Poets Tim Dlugos (NYC) & Dennis Cooper (LA).   |
| 29:          | Cherrie Moraga, co-editor of <i>This Bridge Called My Back</i> .                               |
| June 5:      | Robert K. Martin, author of <i>The Homosexual Tradition in American Poetry</i> .               |

Time: 8:00PM

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Continued on page 13



# LA CAGE AUX FOLLES II



...the  
relationship  
continues

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(English Subtitles)

A film by EDOUARD MOLINARO

with

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and with the participation of MICHEL GALABRU

Story by FRANCIS VEBER, JEAN POIRET, MARCELLO DANON

Screenplay by FRANCIS VEBER Music by ENNIO MORRICONE

Director of Photography ARMANDO NANNUZZI

Executive Producer MARCELLO DANON A French-Italian co-production

LES PRODUCTIONS ARTISTES ASSOCIES-Paris

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## Odyssey of a Unicorn Showing My Friends Around

By Nancy Walker

Sheri and Lois are the *grande dames* who have mothered, succored, nurtured, touted, encouraged, fortified and, incidentally, enjoyed Boston's chapter of the lesbian organization Daughters of Bilitis (DOB). Every February they throw a bash for the benefit of (what else?) DOB. The event is cast in the form of a potluck supper held at Sheri and Lois' home, and every woman is welcome. Sometimes it seems as if every woman has come (the pun is in the eye of the beholder). The house, a large one, is overflowing with females of many shapes, ages, sizes, backgrounds (and foregrounds) and interests. It is a veritable feast for the eyes as well as for the stomach, and, believe me, the sight-seeing is wonderful, but I could eat the food blindfolded and come away content.

My sother (significant other) and I have been attending these socials ever since we arrived in Boston in 1975, and it would be unthinkable for us not to attend unless we had a written excuse from the doctor. Besides, I love the food.

As regular readers of this column know, my sother and I spent a number of years in Toronto where, despite my grizzly bear-like disposition, we made many good friends, one of whom called a month or so ago and said she'd like to visit us in the near future. I immediately suggested that she arrange her arrival to coincide with the DOB get together. Nothing in Toronto parallels this DOB function, and since it defies description, the only sensible thing to do is see it in operation. I could think of no better treat to offer my friend (and her new sother) than an invitation to the DOB annual February frolic.

The DOB party took place on Saturday — the evening of St. Valentine's Day. On Sunday we and our Toronto friends slept late, and I got the bright idea that we should go to Rockport — a town at the tip of Cape Ann which happens to be my favorite spot in Massachusetts. It's a very pretty village, originally an artists' colony, with shop-lined narrow streets and elegant views of the water. Somehow, even when it's overcrowded, Rockport is peaceful and serene and offers respite to the weary city-dweller.

I always want to share this particular place with special friends, and I knew that my Toronto friend had enjoyed it thoroughly when she was last here, in 1977. Therefore, it seemed appropriate for us to drive out to Rockport. With that in mind, I began rushing everyone's breakfast (brunch) in order to leave the house for the proposed expedition.

As soon as I'd gotten everyone's blood moving rapidly and their feet ready to march, I took a last trip to the potty and there reflected on the time, which was nearing three o'clock. It takes about an hour to drive from Boston to Rockport. The shops usually close between five and six. During the winter (Rockport, like Provincetown, is much more a summer resort than a winter paradise), it would certainly close up early. What, then, was the point in schlepping everyone out there only for them to see the ocean and a lot of "closed" signs on shop doors?

Trotting out of the loo I made the big announcement: "It's too late to go to Rockport now. We'll go tomorrow instead." Would you believe, no one showed any anger??? We decided to walk around on Newbury Street (Boston's answer to New York's Fifth Avenue) and look at its "closed" signs instead.

On Monday we managed to drag ourselves out of the house by 2 p.m. (this single hour made the difference necessary to explore Rockport) and begin our safari. I

told our friends that the last time I went to Rockport in the winter was with Sheri and Lois who love the place as much as I do and insist on showing it to *their* friends. At that time my sother and I didn't have a car, but we did have a guest from Toronto (our delightful Bobby) and Sheri and Lois with their customary generosity *insisted* that we let them take Bobby and us out to Rockport. That was several years ago.

When we arrived with our friends in Rockport on Monday, Washington's birthday, we found the weather more balmy than it was in Boston. There were a lot of people, as I expected, but the streets were not so congested as they are during the summer. My sother and I set our friends on their way and then I compulsively scampered off, leaving my sother to fend for herself. (She forgives this fault in me, probably because she understands it as a childhood impulse transported to a better time.)

I examined all the teddy bears in the windows and then inside the shops. I galloped off in search of lobsters only to find, to my extreme horror (my friends had expressed a desire to munch a few of those exquisite crustaceans) that the lobster emporia were all sealed up tighter than a drum. Suddenly I noticed that neither sother nor friends were anywhere in sight. What do I do? Stand there, sensibly waiting for someone to retrieve me? No, I wander back toward where I'd begun my meandering, and eventually find my poor, patient sother.

"Where have you been? I've been looking all over for you!" I say, with not even a trace of guilt in my expression. She shakes her head and puts her arm through mine. (Subtle, oh, so subtle.) And we begin looking for our friends. As we're walking along, we notice that there are many many, female couples strolling together in a fashion betokening a kind of special intimacy. I turn to my sother and say, "Boy, this place is crawling with dykes today."

"Sure is," she agrees.

The streets in Rockport are quaint and narrow. The walkers have little enough space to pass each other, but there is no regulation preventing automobiles from driving on these same tiny streets, so the matter of moving from place to place is a delicate operation for both vehicles and pedestrians. No one seems to get hurt, however, and, contrary to what you would expect in the city, the drivers do not honk their horns in anger.

Just as we finished remarking the dyke-composition of the crowd, a blue station wagon stopped beside us, and who was in it but Sheri and Lois...with our Toronto friends in the back seat! They had met each other while our visitors were looking for us. The car door was opened and we were whisked aboard for a short ride all together.

Seeing Sheri and Lois did not surprise me. After all, Rockport is their special place, and I had been thinking about them all day. They, on the other hand, had wanted to see our friends again before they left on Tuesday, but had no real hope of doing so. Sheri and Lois had also intended to travel to Rockport on Sunday, but found themselves running too late, so they came on Monday instead and we were all there at the same time — by coincidence or cosmic design?? I always wonder about such happenings.

The DOB party was a delectable mob-scene. We enjoyed it, but felt the need for space and stillness afterward, hence the trip to Rockport. Sheri and Lois must have felt the same way, and so we met to share a brief moment of the kind that makes life worth living. In small measures like these we count ourselves blessed with love, and wonder, and a *soupc*on of magic.

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Radio

Continued from Page 11  
some sort are being met. Determine the dynamics of the groups and see the needs that they are fulfilling. Capture some of that audience.

What is the next move?

Determine your format.

- 1. gay public affairs (interviews, lectures, discussions)
- 2. gay news series
- 3. gay music show
- 4. better coverage of gay issues and events.

How do I start a gay radio show?

Approach your local radio station with an idea. A non-commercial station is more likely to yield time.

What type of an idea?

Things look better in writing so do not lose your thoughts in the air. Set your ideas to paper in the form of a proposal, and approach the Station Manager alone or at a general station meeting. The statement should contain the FCC Ruling, a statement of need, and a description of your idea for a show. (e.g. public affairs, music-jazz, women's music, punk, country, folk, classical, rock, new wave, easy listening, news, legal issues, gay health issues, comedy, or the all encompassing free form, etc.)

How would I approach the Station Manager?

Call the station and request the name and contact number of the Manager and/or Program Director. Get the time of the next station meeting (most interested and important members will be present) and attend it. Learn who the people are who run the station. The Station Manager is usually the boss.

What if I can't get into the station?

Perserverance is a great virtue. Do whatever you can to get yourself familiarized with all facets of the station: edit and write the news, announce it, attend station meetings, repair and maintain equipment, work in the music library. Use any skills that you many have. Hang around the station and learn the tricks of the trade. Try latching onto someone else's show. Make the personal contacts.

If at first you don't succeed, try, try again at the same or another station.

What will I need to know how to do?

- 1. Announcing
  - a) listen to local announcers, but be yourself
  - b) practice makes perfect, tape and listen to yourself
- 2. Engineering, perhaps
  - Having the technical engineering skills will make you a desirable member at the station. You can be a one person show if you can engineer.
- 3. Know your material — i.e. your idea.

Both of these skills may be provided by an old hand at the station. Get trained.

How do I learn how to interview people?

Ask someone who has an interview show how to do it. Listen to radio interview shows and choose the best skills there for your purposes. The solid way to do it aside from actually doing it is to obtain a book on the topic. I have found historians, and/or archivists who are working in oral history projects to be the answer. They will be able to inform you of the best texts around. Try the one in the reference section of this article. Try your local college archivists, librarians and historians.

How do I keep up on the music of my community (gay male, lesbian, men's, women's)?

Find out who the local music distributors are and inform them of the new show. They will send you records and should send you the new promotional copies as they are released. Remember that you are really advertising for them by playing their music. To keep up on the new records that are not covered by the distributors, try the gay publications, (newspapers, magazines, etc.). Gay bookstores usually know of gay music. The Oscar Wilde Bookshop in New York City supplies a short list of gay men's records: *Boy Meet Boy* by Michael Cohen; *What Did You Expect?: An Evening With Quentin Crisp*; *Christopher Isherwood Reads*; *La Cage Aux Folles*; *Straight and Gay*; *Walls to Roses*; *Songs of Changing Men*; Tom Wilson *Gay Name Game*. For Women's music you should contact your local or regional women's music distributor, or send away for the Ladyslipper Inc. Catalog, P.O. Box 3124, Durham, NC 27705. You may always write to the label itself and request

information on the distributors. **If I'm doing a public affairs show or news show, where do I get the material from?**

Use the local gay newspapers and the following national and local ones: *Gay Community News* (Boston), *Washington Blade* (Washington, D.C.) *Advocate* (San Mateo, CA) *Lesbian Connection* (Helen Diner Memorial Women's Center, Ambitious Amazons, P.O. Box 11, East Lansing, MI 48827) *Christopher Street Magazine*, (N.Y.C.). Scan the non-gay media and comment on the articles (compare and contrast the stories): *Our Own* (Norfolk, VA), *off our backs* (Washington, D.C.), *Big Mama Rag* (Denver).

How do I assess the impact of the show?

Request, while on the air, that people call in or write to the show.

Write an article about the show, and submit it to the local gay publication so that people may answer you and supply fresh ideas and insights. Don't be afraid to switch the medium in which you are operating: radio, television, writings, etc.

How do I get public service announcements?

Let the public know that you want a nicely printed or typed (short) statement of the event, when, where, why, by whom, at least two weeks before so that you may get it announced enough by other shows at the station.

How may I get better coverage of gay events at the station?

First things first, inform the station of the event that will be occurring and when and why you see a need for the issue to be covered. Try contacting the news director or a person who does public affairs. A normal news show will usually be interested in feature news by a free lancer. They'll appreciate it even more if you cover the event and then they will want to air some of it. Before one undertakes such a task, be sure of the quality of the recording that will necessary before something will be put on the radio. Find out what type of equipment you'll need.

If a gay event is not covered or is not covered in the proper manner, then voice your opinion to the producer of the show at the station or the station manager in the oral and

written forms. Inform your local FCC or National FCC of your opinion of improper coverage.

For Your Information

Federal Communications Commission  
1919 M Street NW  
Washington, D.C. 20554  
(202) 632-7260  
Present Gay Airwaves.

That information comes from Mr. John Zeh of Cincinnati radio. There are at least 20 gay radio shows in the U.S. If you're not sure that you are listed, then write him a letter and get into the network. We at Commonground, WMBR radio Cambridge are proud to be listed.

Be sure to write to:  
Gay Airwaves  
99 West McMillan St.  
Cincinnati, OH 45219

You may receive a list of the shows by writing Gay Airwaves and including \$1.00.

Suggested readings:  
*Broadcast Operator Handbook*  
Federal Communication Commission

For interviewing:

*Oral History Program Manual*  
William W. Moss, N.Y. 1974, Praeger

Significant radio organizations:  
National Association of Broadcasters

1771 N Street, NW  
Washington, D.C. 20036  
(202) 293-3500  
Radio Advertising Bureau  
485 Lexington Ave.  
New York, N.Y. 10017  
(212) 599-6666  
free booklet entitled *Radio Facts*  
Broadcasting Publishers, Inc.  
1735 De Sales St., NW  
Washington, D.C. 20036  
Yearly Broadcasting Yearbook  
National Gay Task Force  
80 Fifth Ave.  
New York, N.Y. 10011  
(212) 741-5800

(10\*) What Can Gay People Do About the Media?

(10\*) Media Guide to Gay Issues.

Fairness Doctrine, Section 316 of the Communications Act, 47 U.S. Code 315

News Brief of March 12, 1980 may be obtained by writing (free) the FCC at the above mentioned address: Attention Press and Media Division Office of Public Affairs.

It is report No. 15581  
Action in Docket Case  
March 12, 1980

The other News Brief is:  
Report No. 16145  
Action in Docket Case  
January 14, 1981

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John Zeh

Continued from page 7  
what the show is for. It's not a children's show."

Zeh broadcasts a disclaimer before and during each show, warning listeners of the content.

"The indictment says Zeh recklessly presented this matter to this specific juvenile," continued Feldman. "We're saying recklessly is not enough to create a crime — it has to be knowingly."

"The one thing I think is

particularly outrageous about this whole statute," says Feldman, is that if it applies to this case, then it applies to "pretty much whatever the prosecutor thinks is wrong for children to see," which means that "none of the rest of us can see it, either."

— filed from Boston

CORRECTION

*Claiming An Identity They Taught Me To Despise*, by Michelle Cliff is published by Persephone Press, Inc.

Continued from page 9

money, but we stick together and make it work by sheer will-power. . . . Also, we've had some shots taken at us by people in the community. We're being harassed. There's been a hell of a lot of rumors spread around about us for some strange reason — false rumors like that we don't like men. That rumor has done a lot of damage. It seems that because we are coming together, we are a threat to the community and to the city. We've had these shots taken at us by people who don't want to see us come together.

It got so bad that besides being afraid of males, capitalism, their parents and of their own shadows, some gay people got to be afraid of Third World people. For instance, there's a gay function and there's a crowd of 300. There's maybe a half dozen Third World people. That's all right, that's safe. But when a black sister invites her white sister to come party at her house, first thing the white sister will say is, "I'm scared to get there." Now, enough, that's where the line is drawn. We are not getting the support that we thought we would get from our so-called "sisters." There are people who'll go to different places with you and they'll tell you "You're my pal," and all that. But when it comes times for them to come over here and visit us and party, they come up with some bull. And it is

outright bull. Now, are they your friend, or are they not your friend? So what we have is another separation.

On the Future

... We want to establish ourselves, we don't want to be a fly-by-night organization. We want to be here for our brothers and sisters. We have space here for different organizations to meet and put on functions.

Eventually we want to expand our scope. We want to establish solid lines with other organizations. We currently have organization memberships. We want to establish a network of connections within our Third World and our broader communities.

... We want our white brothers and sisters to relax and not be so fearful of their Third World sisters. We're not going to beat them up, which is another rumor that was going around. We want their company and their support and their respect. We want peace. We don't want black people being hassled in the bars. I come to your casa, you come to my casa. We march in the gay parade, in "Take Back the Night." Why can't white people join us? We are in it together. We can connect up in many different ways, we have many common issues.

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# Classifieds

Impoverished news editor needs donations of bedroom furniture — dresser, desk, bookcase, double bed. Call Denise at GCN, 426-4469. Thanks.

## DEAR ADVERTISER

If race is not a crucial issue for you, why put it in your ad? It is not a required formula: GWM, GWF are not necessary; GM, GF would do as well, unless you really want it otherwise.

## BACK ISSUES

If anyone out there has extra copies of Volume 8, #1 (Judy Chicago) or #6 (Pink Pentagon), please send them to us. We have almost none, and we need them for numerous wonderful purposes. We would really appreciate it if you could send them to us, honest. Send them to Mike at GCN. Thanks.

## WORK YOUR OWN HOURS

GCN is looking for two Ad Reps to start immediately. Full-time and part-time available. Meet new people, explore new places. 20% commission. Will train. We supply leads! Call Larry at GCN, 426-7042.

## PEOPLE W/ACCESS TO OFFSET MACHINES

GCN has lost its source of offset printing. If you have access to offset printing on a regular basis (we need things like free renewal notices printed) and want to help us out, please call Mike or Richard at 426-4469. Thanks.

HEY, BUDDY, CAN YOU SPARE A JOB? GCN part-time staffer needs second part-time job. Experienced photographic technician with other miscellaneous skills. Prefer gay environment. Contact David, GCN 426-4469. (c)

## FREE GCN!

If you are organizing or attending a convention, workshop, or meeting and would like to distribute free back issues of GCN, please send name and address to which they should be sent, number of copies desired, date needed by. Please give 5 weeks advance notice. Write to GCN Promotions Dept., 22 Bromfield St., Boston, MA 02108.

## PRISONERS

GAYCON Press Newsletter: news and other useful info about gay prisoners is available from U.S. Mission Outreach for \$6 per year (FREE to prisoners). Write to Ron Endersby, Gaycon Press Newsletter, 20 12th St., No. 326, San Francisco, CA 94103.

## PRISONER SUPPORT GROUP

If you are gay or straight and you've a lover, loved one, family member who is gay and is presently incarcerated in a Prison here in Mass. or elsewhere, and you would like to talk about it, and receive support from others who are experiencing the same pain, anger, and frustration that we feel when having to deal with the Prison System, then drop us a line telling us about your present situation. Group will form when we have at least ten people who are interested. Write: Prison Support Group, G.C.N., 22 Bromfield St., Boston, MA 02108.

## ORGANIZATIONS

### D.O.B.

Support organization for lesbians, 1151 Mass Ave, Camb. Old Camb Bap. Raps every Tues & Thurs, 8 pm. 35+ raps 2nd Weds & last Fri, 8 pm. Bi-monthly magazine FOCUS \$8.00. Monthly social & fund-raising event. Info & office hrs 661-3633. All women invited to participate. (c)

### METROPOLITAN COMMUNITY CHURCH OF WORCESTER

Church service at 2 Wellington St., 7pm Sundays. Potluck Supper and Communion every Weds. at 7pm. 753-8360.

### SUPPORT LESBIAN MOTHERS

Lesbian Mothers National Defense Fund, 2446 Lorentz Pl., W. Seattle, WA 98109. (206) 282-5798. Membership \$5.

Metropolitan Community Church of Boston, services each Sunday at 7:00 p.m., 131 Cambridge St., Boston (Old West Church). Office 523-7664. All persons are welcome.

### LESBIAN/GAY AA MEETING

Starting in upper Cape Cod area. Co-alcoholics invited. If interested, reply w/phone number. Anonymity will be respected. GCN Box 380. (33)

### METROPOLITAN COMMUNITY CHURCH OF WORCESTER

Church service at 2 Wellington St., 7pm Sundays. Potluck Supper and Communion every Weds. at 7pm. 753-8360.

WOMEN! to bring all our demands together into a single political force and to unite women with all the oppressed, we need our own political party. Support groups for men. For info, send SASE to Political Discussion Group, c/o Cambridge Women's Ctr, 46 Pleasant St., Cambridge, MA 02139. (c)

In New Jersey, the Gay Activist Alliance/Morris County meets every Monday at 8:30 p.m. using facilities of Unitarian Fellowship, Normandy Heights Rd., Morristown, NJ. Info: (201) 691-0388.

## A ROSE AMONG THE THORNS

There is a rose budding among the thorns in Bristol County. The Bristol County Homophile Alliance for Political Action is that rose. Would you like to see the rose bloom? To do so we ask only that you send us one dollar. BCHAPA Box 107, Dartmouth, MA 02174. Thank you. (20)

## IDENTITY HOUSE

Lesbian, gay, bi, peer counseling and groups. Rap groups: 2:30-5pm Sat. for women, and Sun. for men. Free walk-in counseling. Sun.-Tues. 6-10pm. Donations accepted. 544 Ave. of Americas, NYC. 212-243-8181.

## JOIN INTEGRITY

Gay Episcopals and Friends. Chapters in major cities, worship program, social events. Free publication sample on request. Write J. Lawrence, 10 Mercier Ave., Dorchester, MA 02124. (617) 262-3057. (26)

## GAY SWITCHBOARD OF NYC

When you're in New York, give us a call for the latest information on gay and lesbian events, which bars to go to, where to stay, what group to contact, and which businesses to patronize. Call us to rap or just to say hello. (212) 777-1800, from noon til midnight. (20)

## NGTF NEEDS YOU

Join with the largest, fastest growing gay civil rights group in the country! The National Gay Task Force works with a professional staff on media representation, national legislation, information clearing-house, religious reforms, corporate non-discrimination statements, more! Help support our work—join now. \$20 membership (\$5 limited income) includes Newsletter. NGTF, 80 Fifth Ave. Rm. 1601, New York, NY 10011.

## NH LAMBDA

Box 1043, Concord, NH 03301. Concord: 224-3875, 746-3339; Nashua: 889-1416; Dover/Portsmouth: 431-1541. A statewide lesbian organization, meeting the third Saturday of every month. Support, education, and political action, since 1976. (c)

New women's media gp committed to lesb. educational outreach thru media sks mems. Need assistance w/marketing, graphic design, fundraising, media work. Letter of Interest &/or resume to Women's Educational Media, Inc, 36 Colwell Ave, Brighton, MA 02135. 367-2086. (8)

Are you interested in forming a Gay Communal Retirement Center? Join others in the Ganymeade Society who are forming now Write: Ganymeade Society, C/O Karl Volk, 43 Whittier Blvd, Poughkeepsie, NY 12603.

Reston Gay Rap Group meets twice a month, 1st Friday, 3rd Tuesday each month. Get it all together! Browns Chapel, Rte. 606, Reston, VA 22090.

United Methodists for Gay And Lesbian Concerns Resurrects! Write — Affirmation, Box 202 745 Comm Ave. Boston, MA 02215. (50)

## BOYS AND MEN IN LOVE

If so, you need us and we need you! Write to the North American Man/Boy Love Association for info: NAM/BLA PO Box 174-B, New York, NY 10018 (30)

## GAY/LESBIAN AND JEWISH?

Am Tikva welcomes you. Activities include religious observances, discussions, potluck dinners, folk dancing, etc. For events, check GCN calendar, call 628-3986 or 524-1617 or write PO Box 11, Camb MA 02138. (36)

## PUBLICATIONS

Gay/lesbian literature catalogue, 60 pp annotated, fiction, biography, classics, self-help, etc. 1-50 to: A Different Light, 4014 Santa Monica, Box GC, Hollywood, CA 90029. (34)

Free t-shirt w/ \$35 mail order! Annotated lesbian/feminist catalog for 2 stamps. Womankind Books, Dept GCN, 1899 New York Ave, Huntington, NY 11740. (347)

*Khomeini in America: Moral Majority and the Death of Freedom* is a dynamite documented expose of the homophobic totalitarians in the Moral Majority. For your postpaid copy send \$3 to Jim Peron, Box A-2140, Glen Ellyn, IL 60137. (32)

## MAENAD MAGAZINE

MAENAD, a women's literary journal; new feminist quarterly of prose and visual arts. Winter issue with Adrienne Rich, Zita Dresner & more. Spring issue March 30 with Robin Morgan, Elsa Gidlow & more. Subscriptions: \$12/yr + \$2 postage, \$3.50/issue + .50 postage. Submissions: controversial & radical feminist writing in: criticism, theory, fiction, reviews. 10-15 typed pp. Artists: B&W photos. SASE, MAENAD, P.O. Box 738, Gloucester, MA 01930. (32, 35, 39, 43)

Lesbian Feminist S&M support group has published 45 page booklet including articles on theory and politics, personal experience, reading list. \$3, plain wrapper. Samois #5 P.O. Box 2364, Berkeley, CA 94702. Free hanky color code card for lesbians included. (33)

Free lesbian catalog of books, send two 15¢ stamps, Womankind Books, Dept GCN, 1899 New York Ave., Huntington Station, NY 11746, (516) 427-1289. (12)

Monthly calendar of women's events in Maine, New Hampshire and Vermont. \$1 for sample issue. \$7.50 per year. Write: Full Circle, P.O. Box 235, Contook, NH 03229. (15)

## THE BOSTON GAY REVIEW

A quarterly of criticism devoted to the Arts and our developing lesbian and gay male lifestyles in general, with a particular interest in small press publication, welcomes review copies, authors' queries, and subscriptions: \$5.00 for 6 issues, Box 277, Astor Station, Boston, MA 02123. (c)

## HOW GAY IS YOUR LIBRARY?

Pamphlet of tips for non-librarians on how to get gay materials into libraries, available from the Gay Task Force of the American Library Association. "Censored, Ignored, Overlooked, Too Expensive? How to Get Gay Materials into Libraries" explains library selection policies in a general way, and tells how you can get a library to buy more gay books & periodicals. Also tells what to do if library refuses your request; why gay bks are sometimes kept where you have to ask for them; & how to donate materials to the library. \$1 to Barbara Gittings — GTF, P.O. Box 2383, Phila., PA 19103. Bkstore & bulk order discount available. More Info: Barbara Gittings (215) 382-3222. (c)

GUARDIAN: Independent radical newsweekly. Covers Gay, women and minority struggles, and international progressive movements. Special offer 4 issues FREE. Write Guardian Dept GCN, 33 W 17th St, NY NY 10011. (ex)

*Periodicals by Mail* is a project designed to give wider accessibility to worthwhile periodicals not distributed through many newsstands. For a free list of over 70 alternative periodicals which can be ordered by mail, send your name, address, and a 15¢ stamp to: Periodicals by Mail, a periodical retreat, 336 1/2 S. State St., Ann Arbor, MI 48104. (1/mo)

## FOCUS

*Focus*: a bi-monthly journal for lesbians, \$8.00 per year, \$1.35 per individual copy. 1151 Mass. Ave., Cambridge, MA 02138. Publishes fiction, poetry, reviews, essays, graphics. Editorial meetings first Monday of every other month (Apr, June, etc.) at 8pm. Call 259-0063 for info. We need writers and production people. A good place to learn how to put a magazine together.

crokay club a gay mutual fund CROW INK, inc. pee o box 1384 boston ma 02104. (47)

# Prisoners



support gay prisoners  
read our prisoners  
answer our prisoners  
penpals in the classifieds

"Wickedness is a myth invented by 'good' people to account for the curious attractiveness of others." Oscar Wilde

NOTICE: Dear sisters and brothers, We feel that women in prison are some of the most oppressed people in the world; denied basic respect and rights, our bodies neglected, our voices silenced. We ask our brothers to assist us in combatting the basic sexism of prison that puts many in prison basically for being poor, and uses the tools of sex and race to keep us divided and oppressed.

Inner-Connections wants to help break down the walls that separate those of us imprisoned inside from those imprisoned outside. We want to share information and support and build unity within a system that says we cannot unify. We see as a beginning place the need for sisters voices to be heard. So our efforts are directed to printing a newsletter... "Writing for Rights: Voices Behind Prison Walls." The first issue will be out by April. Please let us know if you'd like to receive it and then what you think about it. We want those in prisons to get it free. We'd like your help by contacting families and friends to let them know we need support (especially money for postage. Basically what we'll be dealing with is spreading the word of the conditions inflicted on sisters while incarcerated. We want this to lead to making our "invisible" sisters more visible to those outside and bring about education, organization and awareness of who you are. Let us hear from you! Sisters of Inner-Connections, 259 S. 60th St., Philadelphia, PA 19139.

POSRI (People Organized to Stop Rape in Prisons) is a group of men and women, gays and non-gays, prisoners and non-prisoners who are working to stop sexual abuse in prison. POSRI puts out a Newsletter and sample copies are available from POSRI, Box 4413, Chicago IL 60680.

Anyone wanting to use GCN as a place to receive (and pick up!) mail from prisoners may do so by having prisoners write you at: (Your name), c/o GCN, Box LGPP, 22 Bromfield St., Boston, MA 02108. This mail may be picked up anytime between 10am and 6pm Monday thru Friday.

I am a gay and I would like for you to send me your gay newspaper and I'd like you to put my name in it because I'd like someone to write to. I love to sing and dance, and would love to write to other gay friends. Thank you, Charlie CARTER, 87567, Camp 5. 3. L. 5., Angola, LA 70712. (25)

Just read my first copy of GCN. It's just super! Would like to correspond with someone for a true relationship and friendship. Phil GRAHAM, Box 548 #94372, Lexington OK 73051. (25)

Lonely gay prisoner wishes to write to someone with a good look at life and some understanding. I like reading books and corresponding with people. Scottie A. JONES, F-6488 Drawer R, Huntington PA 16652. (25)

Seeking gay men in the free world who have a few minutes to write a gay prisoner now and then. It would make a big difference, believe me! James CARROLL, 14777-116 I-Unit, Box W, Lompoc, CA 93438. (25)

Read GCN and thought it was just great! I'm gay and get very lonely at mail call and would enjoy having a friend in the outside world. I enjoy playing bridge, chess and like all sports. Robert CARROLL, Box 511, #139462, Columbus OH 43216. (25)

Gay male would like to hear from other gay men who are stable in their sexual makeup. It's getting awfully lonely in here, but I'll be out in the near future and have no plans. Please write. Raymond C. HUTCHINSON, #148327, 2400 S. Sheridan Rd., Muskegon, MI 49442. (25)

Young male, just coming out. Have no family and would appreciate to the utmost if someone would write and give me a little moral support. I will reply to all letters. Nathaniel WARFIELD, A-72063, Box 87, Menard IL 62259. (25)

INMATE IN TEXAS PRISON EMBATTLED WITH MAIL CENSORSHIP INVOLVING GCN DENIAL WOULD LIKE ACTIVIST CORRESPONDENT, SO THAT NEWS/CHATTER CAN GET THROUGH TO ME (NO CORRESPONDENCE CENSORSHIP) Fred MARKHAM, Ellis Unit 257574, Huntsville, TX 77340. (22)

I've been in prison now for 1 year for loving boys and wish to correspond with someone who can understand my situation. I'm 43 and a 2nd 'offender', but of what 'offense' I can't say, as I see nothing wrong with loving people who seek my love. Someone at NAMBLA (North American Man Boy Love Assoc.) said you send out free subs to gay prisoners. I'd like one. Thanks! Louis COLAN TUOMO, C-14680, Box A-E, 5116, San Luis Obispo, CA 93409. (24)

Howdy! I'm a prisoner presently and enjoy your paper mucho! Also I write 3 or 4 people every time I get the paper who are listed in the prisoner section and often do not get a reply. Why is this? Anyway, thanks GCN, for being there. Aerial Donnie HUTCHINSON, Box 70, Mason, MI 48854. (25)

NOTE: One of the ways that prisons have of keeping prisoners isolated and especially from forming any kind of unions is to transfer the organizers around to other prisons regularly and to not permit any kind of written communications between them. Divide and conquer.

Looking for some friends. Not into bars or drugs. I like casual sex, soft music, movies, travel, some sports and new ideas. Howater DEMESMA, 79907 Camp J. 5. 3. L. 5., Angola, LA 70712. (25)

NOTICE: We are organizing to combat the degrading conditions of gay people in one of the most brutal prisons in the country. Our goal is to establish self-defense classes for all gay people plus legal and family help for those without means. Nathaniel Anderson, Box 1232, Greenville, MS 38701.

Dear editor, This is my add. I would like to get it printed so I'll here from some of my gay sisters and bro. I would like to get on your mailing list. It is people like you and others that make a way for those that may want to come out but are afraid. Thank you all for reaching out to prisoners every where and assisting us. For we need love to. Sincerely, Jerome ROGERS, DOC 88133, Camp J, Cuda 1, Angola, LA 70712. (25)





# Calendar

## weekly events

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**Boston, MA** — Chiltern Mt. Club. Regularly scheduled events (with info #s): volleyball 266-2147; running 492-1339; swimming 227-5363; tennis 744-5498; scuba 899-7630; fencing 731-6344; biking 275-1336; basketball 236-1914; rollerskating 625-3314.

**Boston, MA** — Gay Recreational Activities Committee (GRAC). Regularly scheduled events (info: 282-9161) volleyball, rollerskating, soccer, swimming, basketball, skiing and running. Men and women welcome.

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## sunday

**Boston, MA** — Boston Area Coalition for Cuban Aid and Resettlement (BACCAR) open meeting for potential sponsors of gay and lesbian Cuban refugees and also for other interested persons. Arlington St. Church. Every Sunday at 3pm. Info: 723-2997 (8-12pm).

**Boston, MA** — "Boston's Other Voice," weekly discussions of problems facing the gay community. News, interviews, calendar, music. 10:30pm. (WROR, 98.5FM).

**Boston, MA** — Oasis, a Coffeehouse with entertainment. Tonight: Open hoot. Bring your talents and your instruments and sign up at the door. 355 Boylston St. (chapel entrance). Doors open at 7:30pm. No admittance after 8. \$2.

**Cambridge, MA** — Lesbian and Gay Folk-dancing. Third Sunday of the month (see also Saturdays). Phillips Brooks House, Harvard Yard. 12:30-2:30pm. Beginners welcome. Info: Beth 666-4278 or Michael 492-1339.

**Boston, MA** — Gay AA meets at Old West Church, 131 Cambridge St. Gay men and women. 2:30pm.

**Cambridge, MA** — Merrymount Musical Society, a musical group for gay men and lesbians, offering informal concerts on the 3rd Sunday of each month. Interested musicians (& listeners!) call Mark 236-4888 or Rachel 742-7997.

**Boston, MA** — Musically Speaking, women's programming. Music, ideas, announcements. Cali Melanie at 494-8810 with events and comments. (WMBR-FM 88.1) Sundays 1-3pm.

**Boston, MA** — Gay and Lesbian Physicians of New England. Meets every 2nd Sunday at 2pm. Info: (617) 482-6874 or 247-5485.

**Cambridge, MA** — Gays at MIT (GAMIT) meets at 5pm. Walker Memorial Bldg. 142 Mem. Dr. 3rd fl. Everyone welcome. Info: 253-5440.

**Cambridge, MA** — Closet Space, a weekly news, interviews and music program for lesbians and gay men. On WCAS, 740AM. 11am.

## coming events

### mar 1 sun

**Boston, MA** — Multi-Cultural Women's Center. All women invited to third planning and discussion meeting to create a place where women can develop and share their resources. Studio Red Top, 367 Boylston St. Info: 628-4659.

### 2 mon

**Boston, MA** — POEMS FOR HARD TIMES. Clover Chang and Cherley Shively. Sword in Stone Coffeehouse, 15 Charles St. 8pm. \$1 donation.

### 3 tues

**Cambridge, MA** — Women's Community Health Center. Open House. A brief presentation about the health center and a tour. Info: 547-2302.

### 4 wed

**Cambridge, MA** — Boston Area Lesbian and Gay History Project lecture/slide presentation, "A family of friends: Portrait of a lesbian friendship group, 1921-1973," by Frances Doughty. 8pm. Phillips Brooks House, Harvard Yard, 3rd floor. Donation at the door. Info: 426-7351.

**Sudbury, MA** — Central Middlesex Social Club meets at 7:30pm. All invited. Call Joe 443-4775.

**Orleans, MA** — Shoreline, a gay social group, alternative to the bars, on Cape Cod. Meets every 2nd Sunday. Info: P.O. Box 1614, Orleans, MA 02653.

**Greenfield, MA** — Gay Men of Franklin County. Every third Sun. Green River Cafe, Os-good St. 7pm.

**Concord, NH** — NH Coalition of Lesbians and Gay Men. First Sun. of the month. 1-5pm. Statewide political action group. Info: 228-8049.

## monday

**Brookline, MA** — Lesbian and Gay Pride '81 organizing committee meets on the 2nd and 4th Mondays of the month. Call 731-6737 for more info.

**Cambridge, MA** — Parents and Friends of Gays meet on the first Monday of the month. 7:15pm sharp at the Episcopal Theological Seminary Library, 99 Brett St. Info: 542-5188 or write: PFOG, 40 Cogswell Ave., Cambridge, MA 02140.

**Boston, MA** — The Front Runners running group. Jogging, running and racing for men and women. Weekly runs on Esplanade: M,W,F at 6 PM Info: 625-0181.

**Somerville, MA** — Women's Center Coffee-house. 7:30-10:30pm. Entertainment for women every Mon. eve. at the Women's Center, 38 Union Sq. (above laundromat). Food and non-alcoholic refreshments. \$1 donation. Info: 623-9340. (Volunteers needed to help staff the Center, answer phones, giving referral info, etc. Info: 623-9340).

**Amherst, MA** — Gay/Lesbian/Bi Rap Group. UMass Campus Center. 6:30-9pm. Info: 545-0154.

**Portsmouth, NH** — Seacoast Gay Men. 7pm. Info: P.O. Box 1394, Portsmouth 03801.

**Brattleboro, VT** — Southern Vermont Gay Men meet every 4th Monday at the Common Ground, 25 Elliot St. 7:30pm.

**Nashua, NH** — Meeting of Nashua Area Geys. 8pm. Info: Paul 888-1305, or write: Nashua Area Geys, P.O. Box 3472, Nashua 03061.

**Boston, MA** — Gay People of B.U. Meeting. Hartman Lounge, basement School of Theology, 745 Comm. Ave. 8-10pm.

## tuesday

**Boston, MA** — Boston Area Gay and Lesbian Schoolworkers (BAGALS) meets on the first Tuesday of each month. 355 Boylston St. (church annex). 7:30pm. Refreshments.

**Cambridge, MA** — Friends Meeting at Cambridge. Draft counseling. Every Tuesday at 3:30 and 7:30pm. 5 Longfellow Park (near Harvard Sq.) Info: 876-6883.

**New York, NY** — Gay Teachers Assoc. Monthly meeting. 16 W. 16th St., Apt. 77 So. Info: 499-1060.

**Cambridge, MA** — Daughters of Bilitis. 35+ women's discussion and social group. Old Cambridge Baptist Church, 1151 Mass. Ave. 8pm. Second Wed. end last Fri. of each month.

## 5 thurs

**Boston, MA** — National Conference on Feminist Psychology: "Feminism in the 80s — Weaving new connections." Workshops on homophobia, racism, sexism, heterosexism. March 5-8. Three evenings of entertainment including a concert by Meg Christian. Info: AWP Program Committee, c/o Psych Dept. B.U. Boston 02215.

**BOSTON, MA** — GCN NEEDS HELP PROOF-ING AND LAYING OUT THE PAPER. SEE THURSDAYS ABOVE FOR DETAILS. IT'S FUN!

**Cambridge, MA** — Discussion of Adrienne Rich's "Disloyal to Civilization: Feminism, Racism, Gynophobia," et meeting of Lesbian Liberation. Cambridge Women's Center, 46 Pleasant St. 8pm. All women welcome. Info: 354-8807.

## 6 fri

**BOSTON, MA** — GCN (US) ALWAYS NEEDS HELP SENDING OUT THE PAPER! SEE FRIDAYS ABOVE FOR DETAILS. IT'S FUN!!!

**Cambridge, MA** — Lesbian Healthworkers Discussion Group. Meets second Tues. of the month. Women's Community Health Center, 639 Mass. Ave. 8pm. Info: 628-4692.

**New Bedford, MA** — Rap group at the Aid Center. 18 S. Water St. 8-10pm. Info: 999-3141.

**Uxbridge, MA** — Support and Discussion Group for Lesbians. Eves, 7:30pm. Info: 278-5475.

**Hartford, CT** — Greater Hartford Lesbian and Gay Task Force meets at Hill Ctr., 350 Farmington Ave. 7pm (First Tues.) Info: 249-7691.

## wednesday

**Boston, MA** — Gay Youth Rep. Boston Alliance of Gay and Lesbian Youth (BAGLY). For ell between the ages of 14 and 22. 7-9pm. 128A Tremont St. (near Park St. stop), 4th floor. Info: BAGLY 338-9472 or the Hotline: 426-9371.

**Boston, MA** — Walk-in VD screening and treatment for and by gay men. 6:30-8pm. Fenway Community Health Center, 16 Haviland St. (near AudITORIUM-stop). 267-7573.

**Boston, MA** — Lesbian and Gay Media Advocates (LAGMA) meeting. 7:30-9:30pm. New members welcome. Help make the media more responsive to our needs. Info: 542-5679.

**Lynn, MA** — North Shore Gay AA weekly meeting. Lynn Community Health Center, 86 Lafayette Park. 7pm. Info: 599-5928.

**Providence, RI** — Transvestite/transsexual meetings. 8pm. Info: 272-9247.

**New York, NY** — Gay Liberation Allows Drag (GLAD) meeting. 1835 First Ave. Info: 473-5886 x204. Ask for Eve.

**New York, NY** — Chelsea Gay Association meets last Wed. of the month. Coffeehouse. Info: 691-7950.

## thursday

**Boston, MA** — GCN proofreading and layout (basically cutting and pasting). No experience necessary. We'll teach you all you need to know! Proofreading begins 5:15h end layout 6:15h. 22 Bromfield St. (near Park St. and West-ington St subway stops), 2nd floor. 426-4469.

**Boston, MA** — North American Man Boy Love Association (NAMBLA). Regular meetings on 1st and 3rd Thurs. 8pm. Glad Day Bookshop, 22 Bromfield St. (near Park St.) Info: 542-0144.

**Boston, MA** — Lesbian Youth United (LYU). Rap group. 7:30-9:30pm. For women 22 and under who are or are considering being lesbians. 128A Tremont St. (4th floor). Call BAGLY (Boston Alliance of Gay and Lesbian Youth) at 338-9472 or the Hotline 426-9371. (6pm-midnight).

**Boston, MA** — Boston Area Lesbian and Gay History Project. 7:30pm. Info: 426-7351.

**Cambridge, MA** — Daughters of Bilitis. Discussion and social group. Old Cambridge Baptist Church, 1151 Mass. Ave. (Harv. Sq.) 8pm. Tuesdays and Thursdays. Info: 661-3633.

**Boston, MA** — Glad Fridays: Visiting Gay Writers Series. This week: Donald Vining, author of Gay Diaries. Glad Day Book Shop, 22 Bromfield St. (near Park St. sta.) 8pm. Donation. Info: 723-5787.

**Cambridge, MA** — Am Tikva Sabbath Service and Social. 312 Memorial Dr. 8pm. Info: 524-1617.

## 7 sat

**Cambridge, MA** — In celebration of International Women's Day the Cambridge Women's Center is sponsoring e Women's Dance at the Group School, 345 Franklin St. (Cent. Sq.) 8pm-1am. \$3 donation. Info: 354-8807.

**Cambridge, MA** — "A men's gathering on sexism," a day of workshops developing awareness of sexism, racism, expressing feelings, men loving men, and more. 9:30am-5:30pm. Cambridgeport Children's Center, 65r Chestnut St. (near Brookline St.) \$3 donation (more ill/less ill). All men welcome. Sponsored by O.A.S.I.S. (men Organized Against Sexism and Institutionalized Stereotypes). Info: 776-3452.

## 8 sun

**Hyenne, MA** — "The cruel god of the christians," e discussion of the changing norms of sexuality, problems of gay youth in our society and judeo-christianity and homophobia, with Father Paul Shanley. Info: Shoreline, Box 1614, Orleans, MA 02653.

**Cambridge, MA** — Celebration of International Women's Day with 24 hours of women's

**Cambridge, MA** — Lesbian Liberation. A leaderless support group meeting every Thursday from 8-10pm. Newcomers welcome. Women's Center, 46 Pleasant St. 354-8807.

**Boston, MA** — Oasis Club. Food, disco, rap sessions and games. 9pm-4am every Thursday. 79 Broadway St. (Bay Village) in the Downtown Club. Gay club for everyone 18 and over. \$3 membership. Info: 338-8831.

**Cambridge, MA** — Lesbians with children. Support group. 8-10pm. Cambridge Women's Center, 46 Pleasant St. 354-8807.

**Somerville, MA** — Lesbian Support Group for younger women. Somerville Women's Center, 38 Union Square, (2nd floor over laundromat). 6pm. Info: 623-9340.

**New York, NY** — Biweekly gay male "S/M" support group. 8pm. Info: Brian 243-3332 (6-10pm).

**New York, NY** — General meeting of the Committee of Lesbian and Gay Male Socialists at NY Marxist School, 151 W 19th St. 7th floor. 7:30pm. Info: 988-3012.

**Boston, MA** — N.U. Lambda, Northeastern University's social and support group for lesbians, gay men and their friends meets every Thursday at 245 Ell Center. 7pm.

**Northampton, MA** — Pioneer Valley Gay People's Alliance is now forming. Meetings on first and third Thursdays at the Unitarian Society, 220 Main St. 7:30pm. Info: (413) 586-5979.

## friday

**Boston, MA** — Come to GCN office, 22 Bromfield (near Park St. subway stop), 2nd floor, anytime after 5 for as long or as short as you like (until about 11pm) to help send the paper out to subscribers. (There are LOTS of them and we do need help!) Refreshments end good times. Men and women welcome. 426-4469.

**Boston, MA** — Gay male cultural production group forming in Boston for local and national entertainers. Any interest or experience, call Dimid at (617) 445-3604. Leave message.

**Pittsfield, MA** — Lesbians United meetings. Info: Women's Services Center, 499-2425.

## saturday

**Boston, MA** — Boston Alliance of Gay and Lesbian Youth (BAGLY) drop-in center and occasional trips/activities for lesbians and gay youth 14-22. 1pm on. 128A Tremont St. (across from Park St. sta.) 4th floor. Info: BAGLY 338-9472 (esp Wed & Thurs eves) or 426-9371 (eves).

**Cambridge, MA** — Lesbian and Gay Folk-dancing. First Saturday of the month. 3-5pm followed by a potluck dinner. Phillips Brooks House, Harvard Yard. Beginners welcome. (See also Sundays). Info: Beth 666-4278 or Michael 492-1339.

**Cambridge, MA** — "Common Ground," a free-form lesbian and gay radio program with poetry and music. WMBR, 88.1FM. Public service announcements welcome. 494-8810. 9am.

programming, including music, discussions, news, drama and poetry. (WMBR 88.1FM) Info (or suggestions): 494-8810.

**Cambridge, MA** — Reading Poetry at Reading Works, Porter Sq. Shopping Center. The Rowan Tree Press Poets. Free. 4pm. Info: 491-1980.

**Mt. Holyoke, MA** — Teresa Trull and Julie Homi in concert at Mt. Holyoke Coll., Chapin Aud. 8pm. Info: (413) 584-2637.

**New York, NY** — Dykes Against Racism Everywhere (DARE) presents a poetry reading and film in celebration of International Women's Day. Women's Center, 243 W. 20th St. \$2.50 (more ill/less ill)

## 10 tues

**Boston, MA** — Black and White Men Together/Boston. Business meeting and discussion. 8pm. Info: 566-7466.

**Cambridge, MA** — Boston NOW's Reproductive Rights Task Force. Meeting to organize against the Human Life Amendment. 7pm. 99 Bishop Allen Dr. Info: 661-6015.

**New York, NY** — Dykes Against Racism Everywhere (DARE) regular meeting. 2nd and 4th Tues. Washington Sq. Church, 135 W. 4th St. 7:30pm.

## 14 sat

**Boston, MA** — Chiltern Mt. Club. Cross-country ski weekend in NH. Advance reservations required. Info: John 864-0823.

The deadline for Calendar Items is Tuesday at noon for the following issue.